

FOUR MONGOLIAN HISTORICAL RECORDS

शतपिटकम्

INDO-ASIAN LITERATURES

Volume 11

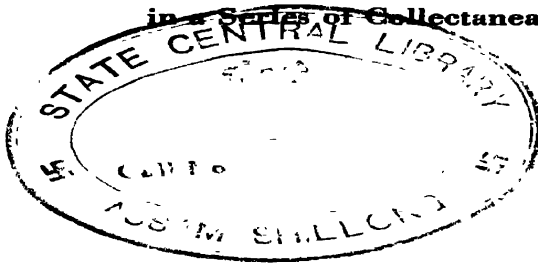
Reproduced in original scripts and languages

Translated, annotated and critically evaluated

by

specialists of the East and the West

in a Series of Collectanea



Founded by

RAGHU VIRA

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EDITOR-IN-CHIEF

SATA-PITAKA

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजिक-

भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-

सिंहल-सुवर्णभू-श्याम-कम्बुज-

चम्पा-द्वीपान्तरादीनां)

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MONGOL-PITAKA
being
The Mongolian Collectanea
in
the series of Indo-Asian Literatures
forming
the Śatapitaka



Vol. 2

OUR MONGOLIAN HISTORICAL RECORDS

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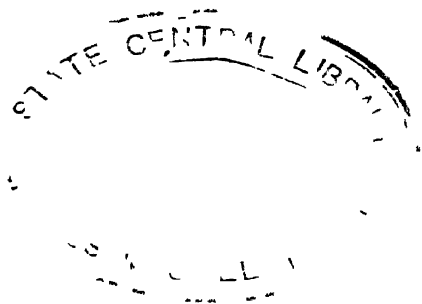
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संपादिता

Four Mongolian Historical Records

edited and translated by
Prof. Dr. RINCHEN

with a foreword
by
Prof. Dr. RAGHU VIRA



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FOREWORD

by

Prof. Dr. Raghu Vira

The Four Mongolian Historical Records reproduced here are a valuable addition to our knowledge of Mongolian and Siberian Buddhism.

The first, an inventory of icons and statuettes, is a unique document mentioning the location, the name, sometimes even the material of which the icons are made, and the size of each in terms of *či* (*ch'ih*), *čun* (*tsun*) and *fun* (*fen*). *Či* is the Chinese foot. 10 *čuns* make a *či* and 10 *funs* equal a *čun*.

When there are two or more statuettes of the same size, the figures of measurement are repeated, the same as in Hindi, e.g.,

Mönggün Ayusi, 13 ene 2-2 čun.

This means that there are 13 silver statuettes of Ayusi, each measuring 2 čuns (in Hindi: रजतमय अमितायुष, १३, दो दो छुन्).

This signification of repeated figures has been missed in the Romanized version on page 48 in the case of statuettes appearing as items three and four. The figure "11 či" in both cases should be corrected to "1-1 či" i. e. each of the statuettes measures one či, thus:

Burqan baysi, 2 šarvan-tai ene 1-1 či.

Nayidangjüdtüg Geningdarma qousin qan Jalčingsi-tai, 22 ene 1-1 či.

The second document is the work of Buyan-dalai Doo-ramba (पुष्प-सागर सूत्राचार्य), entitled: How the Law of Buddha spread in the Buryat land, together with a brief account of some of the lamas who upheld the Law. Hereunder we give an English version of some of the paragraphs:

In 1711 was born Jaya, the *gedun damba darje* (संघ-शासन-वर्धन), the Deputy Khampo of the Čongyols, one of the eight clans of Selenge. In 1725, this lama Jaya, Bayatur-un šanjudba and Daqului-yin rabjamba, all three went for schooling to Yeke küriye (modern Ulaan-baatar) of the Qalqas. On the same day lightning struck the palace of the Boyda. Investigating the cause with the help of

an astrologer, it was discovered that it was caused by the arrival of three persons who were curiously dressed and had come down the Selbi river. The three were at once ordered to leave the palace.

After that Bayatur-un šanjudba went to the banner monastery, Qošiyu küriye of Sečen qayan and began to study astrology.

Daqului-yin rabjamba went to Amdo and began to study *ungsily-a giürim* (पाठविधि).

Jaya lama went to Barayun juu (Lhasa) and joined the *har gdon khams chan* in the *hBras spuñs sGo mañ* monastery. Getting his education in the two monasteries *sGo mañ* and *Ru-a stod*, he became a *gSañ phud dkah bču*. He acquired the rank *dge chul* (अमणेर) from the second Panchen Lama, *boyda bLo bzañ yeñes-yin gegen-ten*. He obtained the rank *dge sloñ* (मिक्षु) from the seventh Dalai Lama, *bskal bzañ rgya mcho-yin gegen-ten*. When the two illustrious preceptors were asked about the establishing of a monastery in Buryat and spreading the dharma, Panchen Lama graciously handed over his pandit's cap (conical and mitre-shaped), and the Holy Dalai Lama is said to have made a black drawing and handed it over with the words: If you have to construct a monastery, then it should have the form of *bsam yas* monastery, modelling the Sumeru mountain and four *dvīpas*, with five peaks.

He returned to his country in 1740 with a great mass of objects of worship, such as statues and scriptures. In 1727, the frontier marks being strictly laid, entry was possible into the country only after reporting to Irkutsk and even Moscow, and obtaining permission therefrom. At that time, at a place named *Čöktü-yin yeke niyu*, the noyan.lama *Joni-yin Pun Čogs* was having an assembly in a felt congregation hall (*'du-khañ*), having brought together the tribes Tabu-nang-yud and Čöngyol. Invited to that place, the two lamas held philosophical discussions wherein the *Pun Čogs* noyan blama was defeated. They invited Jaya lama to the high seat, conferred on him precious offerings (सम्वत्स), and honoured him by calling him "Master of the Law".

Previous to this, Andaqai, the grandfather of the Qurlad people, shifted, together with his five sons, Amur and others. While departing from the domain of Tüsiyettü qayan, Andaqai had taken with him his cousin (üyeli) lama Sanjaya for (obtaining his help in) the adventure of spreading the Law, and had organised an assembly in the domain of Kimai, in the year 1701, in a congregation hall made of felt.

After this, in the year 1720, there came, to begin with, 50 Tanguts (Tibetans) and 100 Mongols.

The cause for the coming of 50 Tibetans from Lhasa was that at the gathering of disciples at the annual garden feast of Gomañ monastery, they got involved with the left-hand Ogeleds and were expelled. It is thus that they came to spread the Law in the frontier region (Mongolia). The one hundred Mongols, coming to know them on their way, having pledged brotherhood-in-faith, and guiding them (on the new terrain), became associates and friends. When it was reported to the higher authorities that the coming of the lamas had done good to the people, the government admitted them to citizenship in 1752 and confirmed them as *qom-pilad lamas*, exempt from taxes.

In accordance with the practice of Gomañ monastery, the 50 Tibetans constructed the *zakhañ* to the east of the *dačang*, and in the south-east corner of the *dačang* opened a door of the *manja*, like unto the old five-peaked *dačang*.

Sanjaya lama passed away before the year 1740. The religious gatherings of Kimni became slack and disorganized. At this time, Jimba, the son of Ayaldai of Qatagin tribe, having finished his education at Ton khor Manjušri monastery, returned to his country, where he built a monastery. Asking for the permission to spread the Law, he got the command: You enter the temple of the Lord, and bring a holy book (पोथी) and a rolled *thanka* of Buddha. He did as he was ordered. When the holy book was examined, it turned out to be *sañs rgyas mcha-gbum*, and when the *thanka* was examined, it turned out to be *Ökin tngri* (देवी).

Jimba lama thought that the right (or west) side of the Kōlūng lake was beautiful, but not being able to undertake the venture by himself alone, he sought the discipleship of Jaya lama. In order to have the monastery site tested, he invited both Jaya lama and Bayatur-un šanjudba.

In the year 176..., a deputy was taken from each *ayimay*. From Qori was taken Šandung. From Selengge none was available. Jaya expressed his desire to go as the deputy, for that would strengthen the dharma. The people elected him with enthusiasm and sent him to Moscow.

In the Council of Moscow, the deputies did not agree with each other and dispersed. Jaya lama, presented the letters of Panchen and Dalai Lamas, communicated the news of Tibet, China and Amdo, and offered to the emperor gifts from Tibet. In return, Jaya lama got the sanction for spreading the Law in

Buryat land and was himself confirmed as the *Sasin-u ejen* (षमस्यस) *deputy khampo*.

Jimba lama offered a hundred horses and many other presents to Jaya Khampo Lama.

After that Jimba lama was appointed as the commanding Pandit Lama of the five monasteries of Selenge. Jaya Khampo Lama obtained *nirvāṇa* in 1777, his 67th year. After that, lama *Nag dbaṅ bsod nams hphel* occupied the seat of the Deputy Khampo of the Čongyols and the people of Kōlūng dačang contested to have their own man as *Khampo*. The head lama of Čongyols and Buda-yin Bilig-tū of Kōlūng monastery, together with a friend, went to Irkutsk to present their case. Buda-yin Bilig-tū, being more intelligent and clever in speech, won the case. The title Pandit of his teacher Ayaldai-yin Jimba and the title Khampo of the Čongyol Deputy Khampo, were caused to be unified into *Buriyad-un Šasin-u ejen Pandita Khampo Lama*, and continue till today.

The third document is a catalogue of thousands of wooden blocks of 31 monastic printeries in Trans-baikalia. It was prepared in December 1911 by the chancery of Pandit Khampo Lama, the head of the Buddhist Church in Eastern Siberia. The total number of items is 1696, which were engraved on about 50,000 wooden blocks.

The fourth and the last document is a brief history of the six tribes and eight clans of Mongols. At the end is appended a very useful table of 34 Buryat monasteries, giving numerous details, such as the name of the guardian deity, year of construction, number of small temples, number of *stad* lamas, number of male donors, date of repairs and materials used in the construction. The years of construction range between 1744 and 1838 A.D.

These four documents open a new path of investigation and call for the publication of all similar material stored in the magnificent State Library of Ulaan-Bastar and the rich archives of Leningrad.

**AN INVENTORY OF ICONS AND STATUETTES
IN THE ǦANDAN-TEGČINLING
AND
IN THE STŪPAS ON THE NORTH OF THE TEMPLE**

PREFACE

North Mongolian Buddhist monasteries and temples were treasuries of rare manuscripts and of masterpieces of Mongol, Chinese, Tibetan, Nepalese and even Indian Buddhist art. For instance, there were marble bas-reliefs of Gapeśa in the sanctums of some temples of the Jēgün Kūriy-e monastery at Ulanbator. In 1927 I saw in the sanctum of the temple of the Erdeni Juu monastery a mediaeval Catholic monstrance which perhaps pertained formerly to the Christian Church at Karakorum, the capital of Emperor Ögedei the son of Cinggis Qan, because some years ago two Christian bells of the Middle Ages were found by chance during earthwork near the ruins of the Erdeni Juu monastery, which was founded in the 16th century by Abatai Sayin Qan on the site of the ancient capital of Emperor Ögedei.

Till 1937 there existed in North Mongolia two temples consecrated to the Spirit of the Banner of Činggis Qan, where were performed sacrifices and Shamanist rites resembling those performed at the temple of Činggis Qan at Ejen Qoriy-a in Ordos in Outer Mongolia. These temples of the Spirit of the Banner had remarkable statues of Činggis Qan, his celebrated marshals, of the chiefs of vanquished peoples, historic Mongol manuscripts and ancient weapons sacrificed to the Spirit of the Banner of their great ancestor by the Mongol princes. It is regrettable that we have lost so many souvenirs of our culture, so lofty and ancient.

Nearly all the Mongol monasteries had printing establishments where tens of Buddhist monks expert in the art of xylography applied themselves in the preparation of plates for printing books in the Tibetan and Mongolian languages. For example, the printing establishment of the Jēgün Kūriy-e monastery at Urga (present Ulanbator) had printed the Tibetan Kanjur, in which the learned lamas of this monastery effected corrections of the errata in the text of the Kanjur printed in Derge and Narthañ in Tibet. The printers of Jēgün Kūriy-e had also commenced to prepare a xylographic edition of the Tibetan Tanjur but this enormous undertaking was interrupted.

Lama sculptors and painters formerly vied with lay artisans in enriching

their temples and monasteries by the works of their magnificent art. In spite of us, the Mongols, being very small in numbers among the peoples of the world, I always wonder at the talent of my people and at Mongol Buddhist art which has enriched the art of Asia and the world by its masterpieces.

The savants of the Occident have zealously devoted themselves to the study of Oriental art. They will be surprised and charmed to find in the steppes of Mongolia, sweetly perfumed and bathed in sunshine, a world of art, poetic and original, of a people who by the violent stroke of their sword had demolished all the obstacles in the way to relations between the Orient and the Occident and who had demonstrated to the feudal knights of mediaeval Europe that there existed another world of a lofty culture and an ancient civilization of the people of Asia. I am sure that Mongolian savants will unravel before the eyes of the world the heritage of art and culture of their people. Every day that passes multiplies the value of the masterpieces of our ancient art which have survived destruction.

It is regrettable that we do not have a scientific description of the Buddhist monasteries of Mongolia and of their masterpieces of art, accumulated during the centuries. It is only the Russian Mongolist of the last century, Prof. Pozdneyev, who has given us in his works some photographs of monasteries of North Mongolia and a few short remarks on their history and monastic life. In spite of the observations of the Professor being a little superficial and preconceived, they are very precious for us.

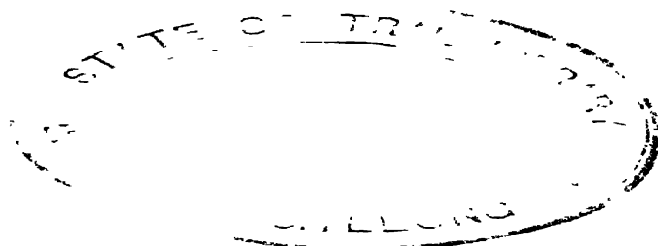
We also do not have lists of the xylographic plates of Mongolian monastic printing houses. By chance, I got a unique copy of the catalogue of plates of books in Tibetan and Mongolian in the printing houses of the Buryat monasteries of Transbaikalia. This catalogue is being printed in the present volume. It will not only afford to Mongolists and Tibetanists of the world the possibility to know the extent of the learning and interests of the Buryat monks as well as the editorial activity of their monasteries, but it will be useful for the identifications of Buryat xylographic editions which we find in the libraries at Ulan-bator, Ulan-ude, Leningrad, and at the International Academy of Indian Culture in New Delhi. Perhaps in other scientific libraries also, there are Buryat xylographs, which are distinguished among Mongol and Tibetan xylographic editions by the clarity and beauty of their impression.

Every monastery in North Mongolia formerly had an inventory of the most precious statuettes and icons. From time to time the objects of cult and art were verified. I have found among the materials in the Archives of the State Library at Ulanbator some inventories of statuettes and iconographic images created by Mongol, Chinese and Tibetan sculptors and painters.

The Inventory published here represents an index of sacred Buddhist images and statuettes in the temple Gandan-tegčinling and in the stūpas to the north of the Temple. It was written by a Mongol scribe who knew neither Tibetan, nor had a sufficient knowledge of Mongolian orthography. He gave the names of deities only in the spoken Mongolian form.

The Inventory is dated in the 12th year of the Manchu Emperor T'ung-chih (Burintu Ĵayayči) which corresponds to the year 1874 A.D. It is very interesting because of its being an index of the statuettes and iconographic images in the stūpas situated on the right and left sides to the north of the Gandan-tegčinling Temple, which had special sanctity.

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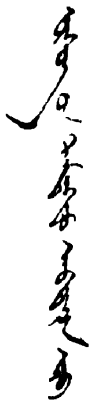
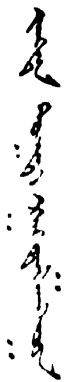
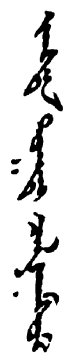
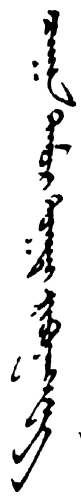
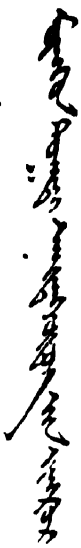
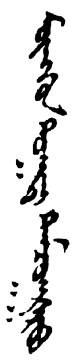
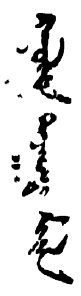

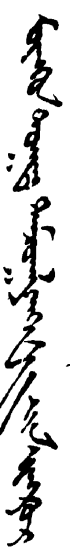
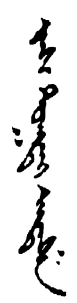



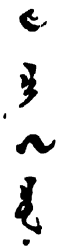






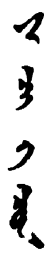
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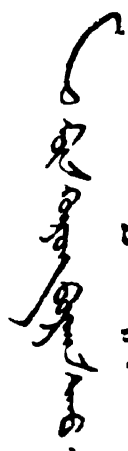
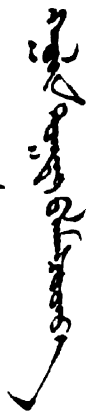



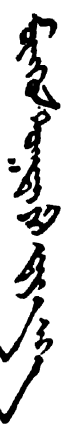



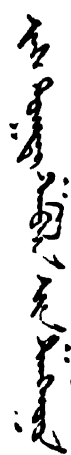
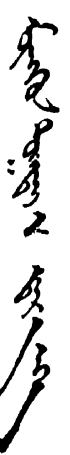
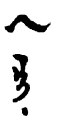

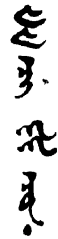







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二三

**BÜRINTÜ JASAĞCI-YIN ARBAN QOYADUGAR ON-DU
GANDANG-TEGČINLING DUGANG, ĴEGÜN BARAĞUN
SUBURĞAN-U SAĞUMAL KÖRÜĞ BURQAN-UD-I BAYIČAĞAJU
SINEDKEGSEN DEBTER : :**

Page 16

Gandang-tegčınling dugang-u sayumal burqan anu, barayun tal-a-du:

| | |
|----------------------|--------------|
| Jüjigšal Ĵangrayiseg | 8 čı, 4 čun. |
| Vačırbani | 5 čı, 4 čun. |

Ĵegün günggera-du:

| | | |
|---|--------------|--------|
| Burqan baysi, 2 šarvan-tai, ene | 11 čı | |
| NayidangĴüdtüg Geningdarma qousin qan Jalčingsi-tai | 22 ene | 11 čı. |
| Mangjuširi | 5 čı, 4 čun. | |
| Vačirdar-a sengti Ĵabyol-tai | 2 čı, 9 čun. | |
| Boyda blam-a sengti Ĵabyol-tai | 1 čı, 8 čun. | |
| Burqan baysi | 6 čun. | |
| Abida | 4 čun. | |

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| | |
|----------------------------|---------------|
| Gadamčoddeng | 6 čun. |
| Barimal bay-a boyda blam-a | 1. |
| Mongyol ur-a-yin Ayusi | 5 čun. |
| TübadorĴidang | 8 čun. |
| Ayusi | 5 čun. |
| Abida | 6 čun. |
| Burqan baysi | 1 čun. |
| Abida | 1 čun, 5 fun. |
| Burqan baysi | 1 čun, 7 fun. |
| Burqan baysi | 8 čun. |
| Mangla | 9 čun. |

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| | |
|-------|--|
| Ayusi | 5 čun. Egüni amban qan-i bayar-tu kürgebe. 12.12.14. |
|-------|--|

| | |
|----------------------|---------------------------------|
| Ayusi | 7 čun. |
| Bijay-a | 1. |
| Ayusi | 7 čun. Ene mönggün ür-ǰing-tei. |
| Ayusi | 1 čun, 5 fun. |
| Ayusi | 5 čun. |
| Barimal Jambaljamču | 1. |
| Vačirdar-a | 7 čun. |
| Čayšiba Jangrayiseg | 6 čun. |
| Burqan baysi | 4 čun. |
| Töbed ur-a-yin Ayusi | 4 čun. |

Page 19

| | |
|---------------------------|--------------|
| Noyuyan Dar-a eke | 6 čun. |
| Töbed Gengdüngpil | 8 čun. |
| Boyda blam-a | 1 či. |
| Mangjuširi | 1 či, 1 čun. |
| Burqan baysi | 1. |
| Kitad ur-a-yin Mangjuširi | 4 čun. |
| Mönggün noyuyan Dar-a eke | 4 čun. |
| Gadamčoddeng 2 ene | 6-6 čun. |
| Gadamčoddeng | 1 či, 1 čun. |
| Namjilčoddeng | 8 čun. |
| Gadamčoddeng | 4 čun. |

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| | | |
|--|----------|--------|
| Barimal boyda blam-a | 4 čun. | |
| Burqan baysi | 6 čun. | |
| Burqan baysi yoululaysan nayidan mönggün gau-tai | | 5 čun. |
| Mönggün Ayusi 10 ene | 2-2 čun. | |
| Mönggün burqan baysi 3 ene | 2-2 čun. | |
| Mönggün Čalbanamsun 1 qubi ene | 2-2 čun. | |
| Mönggün Ayusi '13 ene | 2-2 čun. | |
| Mönggün Ayusi | 1 čun. | |
| Ayusi | 1 čun. | |

Ayusi
Vačirbani

Page 21

Jigjid

Gombo čayduyba

Mön Nodjingši

Čoyiža Camungdi-tai

Čoyiža Nangdub lhamo-tai

Šalši

Namsarai Jamsarin-tai

Layigang Rigbilhamo-tai

Sulka Darayšita-tai

Čidarabala

Yum lhamo

Page 22

Ayusi 2 ene

Ayusi 2 ene

Ayusi 2 ene

Ayusi

Gadamčoddeng 3 ene

Gadamčoddeng 2 ene

Kitad ur-a-yin Jangčubčoddeng

Jangčubčoddeng 2 ene

Čoyiburilčoddeng

Namjilčoddeng

Jalsarayiringbuči

Page 23

Lhababčoddeng

Burqan bayai

Sangjai odsüiring

Mayidari

Temjidyub

4 čun.

1 či, 5 čun.

1 či, 6 čun.

1 či, 5 čun.

11či, 22 čun.

1 či, 5 čun.

1 či, 5 čun.

1 či, 6 čun.

1 či, 5 čun.

1 či, 5 čun.

1 či, 5 čun.

1.

6-6 čun.

5-5 čun.

7-7 čun.

5 čun.

6-6 čun.

5-5 čun.

5 čun.

4-4 čun.

6 čun.

6 čun.

6 čun. Ene mönggün gau-tai.

7 čun.

6 čun.

6 čun.

8 čun.

7 čun.

| | |
|----------------------|----------|
| Lima burqan baysi | 7 čun. |
| Ĵangčubčoddeng 2 ene | 8-8 čun. |
| Jangčubčoddeng | 6 čun. |
| Gadamčoddeng | 8 čun. |
| Namĵilčoddeng | 1 či. |
| Demčegsüngod | 6 čun. |

Page 24

| | |
|------------------------------------|--------------|
| Ayusi sengti Jabyuldei | 1 či, 3 čun. |
| Longgtüü nambarňad töbed ur-a-yin | 1 či. |
| Sosorbarma | 9 čun. |
| Töbed ur-a-yin Düingkor | 8 čun. |
| Ĵugdurnamĵil | 6 čun. |
| Mangĵuširi | 5 čun. |
| Töbed ur-a-yin Vačirbani | 6 čun. |
| Töbed ur-a-yin Čayšiba Jangrayiseg | 4 čun. |
| Ĵugdurnamĵil | 4 čun. |
| Ĵuĵigšal Ĵangrayisig | 5 čun. |
| Mangla Burqan baysi Čoyidayĵamčo | |
| Sarsangdemid Čangligringčin Badm-a | |
| Jabyol-tai | 4-4 čun. |

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| | |
|---------------------------------|--------|
| Gadamčoddeng ene Jangčubčoddeng | 6 čun. |
| Barimal boyda Dangbinima | 2 čun. |
| Barimal Londulrinbuči | 5 čun. |
| Barimal Taranata | 5 čun. |
| Barimal boyda blam-a | 4 čun. |
| Barimal boyda blam-a | 7 čun. |

Page 26

Barayun günggervan-du :

| | |
|--------------------------|---------|
| Boyda Lubaňgčoyiĵiĵamčan | 4 či. |
| Kitad ur-a-yin Ayusi | -6 čun. |
| Namĵilčoddeng | 9 čun. |

Altan čamdu-žilüg čašil boyudul rilbu nuyud-tai.

| | |
|--|-------------------------|
| Mangjuširi sengti jabyol-tai | 4 či, 5 čun. |
| Jidyanidčingmu | 3 či, 5 čun. |
| Mön 2 šarvan | 1-1 či, 6-6 čun. |
| Töbed ur-a-yin Vačirdar-a senti-tei | 2 či, 2 čun. |
| Kitad ur-a-[yin] naiman subury-a | 1-1 či, 6-6 čun. |
| Sangdažigsum | 1-1 či, 5-5 čun. |

Page 27

| | |
|-------------------------------------|---------------------|
| Duyingkor Damdengsangdub-tai | 1 či, 4 čun. |
| Ayusi | 2 či, 3 čun. |
| Čayan dar-a eke | 2 či, 3 čun. |
| Burqan baysi | 1 či, 1 čun. |
| Mönggün Jangčubčoddeng | 1 či, 1 čun. |
| Dorjisambi Yüm-tai | 1 či, 2 čun. |
| Noyuyan dar-a eke | 1 či, 2 čun. |
| Jüjigšal Jangrayiseg | 1 či, 2 čun. |
| Ayusi | 1 či, 2 čun. |
| Čayan dar-a eke | 1 či, 2 čun. |
| Ayusi | 1 či, 1 čun. |

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| | |
|-----------------------------|---------------------|
| Jangčubčoddeng | 1 či, 1 čun. |
| Jangčubčoddeng | 7 čun. |
| Sambošuydan Mayidari | 6 či, 5 čun. |

Jegiün yeke günggervan-du :

| | |
|--------------------------|---------------------|
| Noyuyan dar-a eke | 6 či, 5 čun. |
|--------------------------|---------------------|

Page 29

Mön körüg burqan anu :

᠓ ᠤsüg-un temdegtü abdaran-du :

| | | |
|--|---------------|-------------------------|
| Jandan doytai Rigdanguiran-a | 7 ene | 1-1 či, 9-9 čun. |
| Jandan doytai Nayidangjüddüg | 9 ene | 1-1 či, 9-9 čun. |
| Γaulin doytai Taranata-yin tüngrab | 11 ene | 2-2 či. |
| Γaulin doytai Jalbaringbuči-yin tüngrab | 13 ene | 2-2 či. |

Гaulin doytai bančin Lubsangyisi-yin jirab 5 ene 2-2 či, 1-1 čun.

Гaulin doytai bančingringbüči yin tüngrab 11 ene 2-2 či, 1-1 čun.

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ᠮᠤᠩᠭᠤᠨ ᠲᠣᠶᠤᠲᠠᠢ ᠲᠡᠮᠳᠡᠭᠲᠤ ᠠᠳᠳᠠᠷᠠᠨ-ᠳᠤ :

Monggun doytai Jabyon blam-a-yin tüngrab 21 ene 2-2 či, 2-2 čun.

Jandan doytai Nayidangjüddug 7 ene 1-1 či, 8-8 čun.

ᠳᠠᠨ ᠲᠣᠶᠤᠲᠠᠢ ᠲᠡᠮᠳᠡᠭᠲᠤ ᠠᠳᠳᠠᠷᠠᠨ-ᠳᠤ :

Jandan doytai Nayidan qanggal 1 či, 7 čun.

Monggun doytai Sandang (Nanding ?) Jamsarin 2 či, 2 čun.

Jandan doytai Damdin sangtub 2 či, 1 čun.

Jandan doytai čayan Dar-a eke 10 ene 3-3 či, 2-2 čun.

Monggun doytai Čalhanamsum 2 ene 3-3 či, 1-1 čun.

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Jandan doytai Šayjitub 3 či.

Monggun doytai Jaydasambar 2 či, 8 čun.

Jandan doytai Sangdajigsum 1 či, 9 čun.

Monggun doytai Ayusi 2 či, 1 čun.

Jes doytai qorin nigen Dar-a eke 2 či, 3 čun.

Jandan doytai Sumjujasum 2 či, 5 čun.

Monggun doytai Mangla 3 či.

Monggun doytai Abida-yin šangyud 2 či, 5 čun.

Monggun doytai Ayusi qadqamal 2 či.

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ᠬᠠᠤᠯᠠᠨ ᠲᠣᠶᠤᠲᠠᠢ ᠲᠡᠮᠳᠡᠭᠲᠤ ᠠᠳᠳᠠᠷᠠᠨ-ᠳᠤ :

Гaulin doytai Burqan baysi-yin jirab 28 ene 2-2 či.

Altan mönggün kege-e temür doytai Junggačadju 9 ene 1-1 či, 6-6 čun.

ᠮᠣᠩᠭᠤᠨ ᠲᠣᠶᠤᠲᠠᠢ ᠲᠡᠮᠳᠡᠭᠲᠤ ᠠᠳᠳᠠᠷᠠᠨ-ᠳᠤ :

Mönggün doytai Jangdayčoyi 27 ene 1-1 či.

Mönggün doytai Jigjid Vačirbani torigülen Qanggal 10 ene 1-1 či, 6-6 čun.

Mönggün doytai Nayidan 23 ene 9-9 čun.

Jandan doytai Junggačadju 7 ene 2-2 či, 1-1 čun.

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ᠳᠠᠨ ᠲᠣᠶᠤᠲᠠᠢ ᠲᠡᠮᠳᠡᠭᠲᠤ ᠠᠳᠳᠠᠷᠠᠨ-ᠳᠤ :

Jandan doytai Rigma-a 5 ene 2-2 či, 2-2 čun.

| | |
|--|-------------------------|
| Jandan doytai Šayjitub Atiša, Jalbannu-a Galsangjamčo | 1-1 či, 2-2 čun. |
| Jandan doytai Demčoygarbo | 2 či, 6 čun. |
| Jandan doytai Mangla-yin jingkor | 1 či, 8 čun. |
| Mönggün doytai Luiibi demčoy | 2 či, 7 čun. |
| Jandan doytai altan Čalhanamsum 3 ene | 3-3 či. |
| Gaulin doytai Lhamo | 3 či. |
| Gaulin doytai Mangla | 2 či, 4 čun. |
| Gaulin doytai jigčingjad dar-a eke | 2 či, 7 čun. |
| Mönggün doytai Sengdünigma | 2 či, 4 čun. |

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| | |
|--------------------------------------|-------------------------|
| Mönggün doytai Ayusi | 9 čun. |
| Gaulin doytai Baramsasügjin | 3 či, 3 čun. |
| Mönggün doytai Burqan bayei | 2 či, 1 čun. |
| Jandan doytai Jüdbiblam-a | 1 či, 8 čun. |
| Doy ügei takil | 3 či, 5 čun. |
| Jandan doytai Damdengsangdub | 3 či, 2 čun. |
| Doy ügei Šabyon Dambinima | 1 či, 3 čun. |
| Takil gangcai-nuyud | 3. |
| Jandan doytai Sagbaña-a 5 ene | 2-2 či, 1-1 čun. |

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3' üsüg-ün temdegtü abbaran-đu :

| | |
|---|---------------------|
| Jandan doytai Gangdangšangyod | 2 či. |
| Jandan doytai Čalhanamsum | 4 či, 5 čun. |
| Čayan temür doytai Ribucangña-a | 4 či, 5 čun. |
| Mönggün doytai Nayidangjüdüg-yin jingkor | 2 či, 3 čun. |
| Mönggün doytai Demčoygarbo | 4 či, 5 čun. |
| Gaulin doytai Mila | 1 či, 8 čun. |
| Mönggün doytai Vačirbani | 1 či. |
| Mönggün doytai Demčoylhangña-a-yin jingkor | 2 či, 2 čun. |
| Šes doytai Atiša | 9 čun. |
| Mönggün doytai Čaydungjangdung Jangrayiseg | 2 či, 1 čun. |

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| | |
|----------------------------------|--------------|
| Jandan doytai Jigjidgarbo | 1 či. |
|----------------------------------|--------------|

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|---|--------------|
| Modun doytai Үомайиҗалбо | 3 җи. |
| Җандан дойти Җалсарайиринбуҗи-йин тунграб | 2 җи, 8 җун. |
| Monggun doytai Namqayidegla | 1 җи, 5 җун. |
| Doy igei Yangsangduyiba | 2 җи, 6 җун. |
| Җандан дойти Җалсарайиринбуҗи-йин тунграб | 2 җи, 6 җун. |
| Җандан дойти Tobuu Demčoygarbo | 2 җи, 6 җун. |
| Җандан дойти Bodala-йин җангыод | 2 җи, 5 җун. |
| Җандан дойти Baldangbrayibung čoddeng | 2 җи, 6 җун. |
| Җандан дойти Mangjuširi | 2 җи, 9 җун. |
| Җандан дойти Gungengkorlo | 2 җи, 9 җун |

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| | |
|------------------------------------|-------|
| Monggun doytai Jiyabsarayisum | 3 җи. |
| Monggun doytai Nayidang-йин җингор | 2 җи. |

5. usug-un temdegtu abıdaran-du :

| | |
|--------------------------------------|------------------|
| Җандан дойти Nibisarayičingjad 8 ene | 1-1 җи, 5-5 җун. |
| Monggun doytai Җангдуҗойай 2 ene | 2-2 җи, 1-1 җун. |
| Monggun doytai youšin qan | 2 җи, 8 җун. |
| Җандан дойти Җалсарайиринбуҗи | 2 җи, 6 җун. |
| Monggun doytai qadqamal Dorjipaymu | 2 җи, 1 җун. |
| Gaulin doytai Lubsangčoyijiamčan | 1 җи, 9 җун. |

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| | |
|--|--------------|
| Җандан дойти Җайжитуб youluluyısan Nayidangjudug | 2 җи. |
| Җандан дойти Demčegstimgod-йин җингор | 2 җи, 5 җун. |
| Җандан дойти Ayusi | 2 җи. |
| Җандан дойти Җарунгаšor-йин subury-a | 2 җи, 6 җун. |
| Monggun doytai Җabyongdanbijamčan | 1 җи, 3 җун. |
| Monggun doytai Tobumirjigba | 1 җи, 1 җун. |
| Monggun doytai Җangdaјigsum | 2 җи, 1 җун. |
| Monggun doytai Čarmaba-йин blam-a | 1 җи, 2 җун. |
| Monggun doytai namjuvangdan | 1 җи, 1 җун. |
| Monggun doytai qadqamal Җанҗубčoddeng | 1 җи, 5 җун. |
| Monggun doytai Җałđigarbo | 1 җи, 5 җун. |

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| Mönggün doytai Jamsarin | 1 ċi, 5 ċun. |
| Mönggün doytai qadqamal Vačirdar-a | 1 ċi. |
| Mönggün doytai Daybabürülgütü | 1 ċi, 3 ċun. |
| Mönggün doytai Namnanghongjing | 1 ċi, 4 ċun. |
| Mönggün doytai Čidaygombo | 1 ċi, 3 ċun. |
| Mönggün doytai Dübčingjadjuu | 2 ċi. |
| Mönggün doytai Jabyongdambi-yin Jirab | 1 ċi, 6 ċun. |
| Mönggün doytai LubsangčoyiĵiJamčan | 1 ċi, 4 ċun. |
| Mönggün doytai Lhamo Šalstimčaydug | 3 ċi, 6 ċun. |
| Mönggün doytai Ĵamiyan nongbo serbo ĵanggütü | 7-7 ċun. |
| Mönggün doytai Jabyongdambinima | 1 ċi, 3 ċun. |

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ᠰᠤ üsüg-ün temdegtü abbaran-du :

| | | |
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| Mönggün doytai Nayidangjüdüg | 7 ene | 1-1 ċi, 1-1 ċun. |
| Ĵandan doytai Yongdangodĵi | | 1 ċi, 9 ċun. |
| Jandan doytai Čaydurkorčin | | 2 ċi. |
| Ĵandan doytai Demčoy-yin ĵingkor | | 1 ċi, 5 ċun. |
| Ĵandan doytai Ĵigdanggamĵi | | 2 ċi, 5 ċun. |
| Ĵandan doytai Ĵangrayiseg Qasarbani | | 2 ċi. |
| Ĵandan doytai Ĵalbagüngseg | | 1 ċi, 8 ċun. |
| Ĵandan doytai Ĵangreyiseg-yin ĵingkor | | 2 ċi, 2 ċun. |
| Ĵandan doytai Lhamo | | 1 ċi, 9 ċun. |
| Ĵandan doytai Mangla-yin ĵingkor | | 1 ċi. |

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| Ĵandan doytai Gongjeĵalbo | 2 ċi, 8 ċun. |
| Ĵandan doytai ĵandan juu | 2 ċi, 4 ċun. |
| Ĵandan doytai čayan Dar-a eke | 9 ċun. |
| Doy ügei Šambala-yin orun | 2 ċi, 9 ċun. |
| Čaulin doytai Badmajüngnai | 1 ċi, 7 ċun. |
| Dog ügei Dünasylhaha-a-yin ĵinkor | 1 ċi, 9 ċun. |
| Modun doytai Abida-yin šangyod | 1 ċi, 9 ċun. |
| Jes doytai Dečingdorĵiĵang | 1 ċi, 9 ċun. |

Гaulin doytai tabun qan 1 či, 4 čun,
 Monggun doytai Bijay-a Ayusi ĵiringbuči 1-1 či.
 Temür doytai Noyuyan Dar-a eke 2 či, 2 čun,
Page 42

Doy ugei Lungduĵamčo 2 či, 5 čun.
 Jes doytai Ayusi 1 či.

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Ĵegun suburvan-u korug burqan anu :

Jes monggun alay doytai tabuduyar Boyda-yın gunda 7 či,
 Jes yauli monggun alay doytai Abida-yın šangyod 4 či, 4 čun.
 Jandan doytai qadqamal burqan baysi 3 či, 5 čun.
 Jes monggun alay doytai boyda blam-a 4 či, 6 čun.
 Monggun doytai 500-tu Ayusi 4 či, 3 čun.
 Jandan doytai Ĵirabsuši 32 ene 2-2 či, 7-7 čun. Qayas duy ügei.
 Monggun doytai qadqamal Ayusi 4 či, 8 čun } Ene 2
 Monggun doytai Čoyšing 1 či, 5 čun } oruly-a-yin.
 Gauli je- alay doytai Čaydungĵangdon sedede 1 či, 8 čun.
 Gauli je- alay doytai Nayidangĵudug 2 či.

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Gauli je- alay doytai Tunglha 2 či.
 Gauli je- alay doytai Gombo 75 Mayagala 2 či.
 Gauli je- alay doytai Gangdangšangyod 2 či.

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Barayun suburyan-u sayumal burqan anu :

Naiman Mangla šanglung-tai 9 ene 1-1 či, 2-2 čun.
 Öngdür boyda Taranata Jamiyangčorĵi 3 ene 4-4 čun Ene šil günggerwa-tai.
 Modun gau-tai Ĵigjid 3 či.
 Monggün gau-tai čayan Dar-a eke 1 či, 3 čun.

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Mön körüg burqan anu

Gaulia doytai blamangčodba 5 či.
 Jes monggün alay doytai Tangvudongdan 7 či, 1 čun.

| | |
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| Jes doytai Čalhanamsum | 4-4 čì, 3-3 čun. |
| Γaulin doytai 500-tu Mingtügba 2 ene | 5-5 čì. |
| Mönggün doytai 21 Dar-a eke | 3'čì. |
| Jandan doytai olan Odsérjangma 2 ene | 3-3 čì, 1-1 čun. |
| Mönggün doytai Mayidari | 5 čì, 8 čun. |
| Jes doytai Ayusi | 5 čì. |
| Ĵes doytai Šambala-yin šangyod | 4 čì, 5 čun. |
| Mönggün doytai 8 Dar-a eke | 3 čì. |
| <i>Page 47</i> | |
| Jes doytai Gombo | 5 čì. |
| Γaulin doytai Ĵamsarin | 2 čì. |
| Mönggün doytai qadqamal Naroqajod subud čimegtei | 1 čì, 1 čun. |
| Jandan doytai 16 Nayidan küriyelegsén Ayusi 2 čì, 5 čun. | |
| Γaulin doytai altan čoyingkor čoddeng | 5 čì, 2 čun. Ene Güm-büm-yin. |
| Γaulin doytai GalsangsangĴayidong-yin qayas 500-tu | 4 čì, 5 čun. |
| Mönggün doytai ĴigĴid-yin qota | 2 čì. |

**BURIYAD ǦAJAR-A BURQAN-U ŠASIN
KER METÜ DELGEREGSEN KIGED
ŠASIN BARIǦČI KEDÜN BLAM-A-NAR-UN
ČADIG TOBČI TEDÜI ÖGÜLESEN
SELTE ORUSIBA ::**

Boyandalai dooramba-yin ĵokiyal bolai

Selengge-yin ayimay-un Naiman cöige-yin doturaki Čongyol obuy-un diputad mkanbo dge ħdun bstan pa dar rgyas cay-a-yin komektü inu, 1711 on-du mendüleged, 1725 on-du ene blam a Bayatur-un šanjudba, Daqului-yin rahjamba yurbayula suryayuli kiki-yin tula Qalq a Yeke küriy-e dü odbasu, tere-ku edür-e boyda-yin ordun-du ayungy-a bayuysan-iyar ene yayun-ača bolba kemen ħiruqayičin sinjilekui-dur Selbi-yin youl-u uruyudaĵu eteged qubčad-tai yurban kümün ireġsen-eče bolbau kemen sedkiĵu ordun-du očibesü, ordun-ača ta yurban ende sayuĵu bolqu ugri. Üdter yabuytun kemen tusiyabai. Tendeče Bayatur-un šanjudba Sečen qayan-u qosiyu kuriy-e-dü odču, ħiruqai-yin suryayuli kibe. Daqului-yin rahjamba, Amdo-du odču ungsily-a gurim-ün suryayuli kibe. Cay-a-yin blam-a, Barayun ĵuu-du odču hBras sbuñs sGo mañ keyid-ün har gdon khams chan-du baytayad sGo mañ keyid ba ru-a stod keyid qoyar-tu qarilčan yabuĵu, suryayuli kiĵu gSan phud dkah bču bolbai

Qoyaduyar hančin boyda bLo bzañ ye šes-yin gegen-ten-eče dge chul sanvar kürtebei. Doluduyar Dalai blam-a bsKal bzañ rgya mcho-yin gegen-ten-eče dge sloñ-un sanvar kürtebe. Buriyad-tu keyid bayiyulĵu, šasin delgeku-yi qoyar gegen-dü očikui-dür, hančin boyda vanšu-a malay-a-ban qayiralabai. Dalai blam-a-yin gegen ten ber, keyid bosqa basu bsam yas keyid-ün kelberi mettü Sumbur ayula dorben tvib-i belgedegsen tabun orui-tai-bar bosqabasu sayin kemen ĵarliiy bolĵu, qar-a ĵiruy-i ĵiruĵu qayiralaba gedeg.

Burqan-u bey-e korug kiged nom sudur teriguten olan sittügen i ĵauaĵu, 1740 on-du notuy-tayan irekui-dur, 1727 on du ĵiq-a kili-yi masi čingy-a talbiysan-u tula Erketü be Moskaba qota kürtele medegulĵu, esi soyurqal-i olĵu, nutuy-tayan oruba gedeg. Tere üy-e-dü Čoku-yin Yeke niyu gedeg yaĵar-a ĵoni-yin Pun čogs noyan blam-a ber, Tabunang-yud ba Čongyol obuytan-i qamtudqajū isegci duyang-du qural quraĵu bayiysan yaĵar-a ĵalaĵu, ene qoyar blam-a-nar, čanič nom-un kelelčöge tiledčü Pun čogs noyan blam-a ilaydayad, Cay-a blam-a-yi sičegen-e ĵalaĵu, mandal ergüged, šasin-u eĵen kemen kündülebe gedeg. Egün-ü urida Qurlad ulus-un ebüge cöige Andaqai komektü, Amur teriguten tabun köbegüd-üge selte negüĵu, Tüsiyetü qayan-u nutuy-ača irektü-dur,

Andaqai öber-tün üyeli blam-a Sangjai kemekü-yi šasin delgekü-yin sedülge-ber abçu iregsen tere blam-a ber, Kimni-yin nutuy tu 1701 on-du isegi duyang-du qural qurayulbai.

Egün-ü qoyin-a 1720 on-du tabin tangyud, jayun mongyol blam-a-nar ekile-jü iregsen gedeg. Tabin tangyud nar Barayun Juu-ača iregsen učir anu sGomañ keyid-tün nigen jil-ün gLiñ kha sdon mo quraysan šabinar, Jegün yar-un ögeled-ün uršiy-iyar kögegdegsen tedeger kişayar yaşar-a šasin delger-e iregsen gedeg. Jayun mongyol-ču, toden-ü irektü jam-du tanılçaju, nom-un barılduly-a-tai boluysan ba yaşarçılaysan kiged, šasin delgekü-yin tula eb ey-e nigedejü qanılaysan nöktüd mön gedeg. Fdeger blam-a-nar ireged, amitan jon-du tusatai bayiysan-i degegi medegülküti-dür 1752 on-du gürtün-ü jakiramji-du baytayaşu, alba ugei-ber jayun tabin qompilad blam-a kemen batulaydaba.

Tabin tangyud nar, sGomañ keyid-tün jirum-čılan, zaxan-i dačang un jegün jüg-tür bariyuluyad, dačang-un jegün urida öñčüg tü mangja-yin egüden-i yaryaysan anu, qayučin-u tabun oroi-tai dačang-ud-tu bayiysan auyu.

1740 on-du ača urida Sangjai blam-a nöğčiged, Kimni-yin qural sulasiy boluysan čay-tu Qatagin obuy-un Ayaldai-yin köbegün Jimba kemekü sTon hkhör Manjuşri-yin keyid-tü suryayuli kişü nutuy-tayan bučaqui-dur nutuy-tu keyid barişu, šasin delgekü-yin boşuy öčibe: „, gegen-ü jarliy-či minu burqan-u süm-e-dü oruyad nigen boti nom, nigen quyilaysan tangy-a burqan abçu iretügei kemen jarliy boluysan-dur, jarliyčılan abçu iregsen-dür, nom-i üjebesü, sañs rgyas mchagbum, burqan-i üjebesü, Ökin tngri mön auyu. Eyimü-yin tula, Ökin tngri-ber tere toytayau keyid-tegen sakiyulsun sitügtün. Sañs rgyas mchagbum abuysan-u belge-ber tere keyid, šabi-nar olan tai bolumui. Ungsiyulşu bayiytun kemen jarliy bolu qayiralaysan i jalaşu, keyid bayiyulqu-yin sedülge-tei. nutuy-tu irebestü, olangki jon anu, urida-yin yosuyar Kimni-dü keyid bayiyulqu sanal-tai.

Jimba blam-a, Kölung nayur-un barayun ergi deger-e sayin kemen sanabaçu, tere sedülge-ben yayčayar-ıyan büttügejü ese čidayad, Cay-a-yin blam-a-dur šabi oruyad, keyid-tün yaşar-i sinjigülküti-yin tulada, Cay-a-yin blam-a kiged Bayatur-un šanjodba qoyar-i jalaşu, Čilayutai-yin qayay-a kiged Kölung nayur-un barayun ergi qiyar-i üjeced edügeki yaşar-i erkün kemen jarliy bolşu, qongqur ayula-yi aru-yin tüsilge bolıyan, jegün urida jüg-tü Yongqur-un nutuy qandayulşu, Kölung dačang-i bayiyulba gedeg.

Tere qoyar blam-a-nar, Noyaqan-u nutuy-tu jalal-tai tulada, Tuyayaa-u dabay-a-bar morilaqui-dur, kurgegči ulayačın anu, blam-a-nar-un qoyin-a-ača činglaju yabubasu, sinjaba anu, mkhanpo blam-a-dur šasin-u jakiry-a bariqu yajar-ıyan' eden-dü yayun-du ögbei kemekui-dür, bide yurban, yayča-ktü Čongyol obuy-tan-u tula tangyud mongyol yajar-a suryayuli-du yabuysan basu böged, biktü buriyad jon-u tula yabuysan bui-j-a. Šasin-u jakiry-a qamiy-a bui abasu, bide tende oduyad, šasin-u kereg-i medelčemüi. Kemen jarliy bolui-dur, sinjaba dayun ügei bolbai gedeg. Jimba blam-a ber, ene qoyar blam-a-nar-i Čöku-eče jalaju yabuquidur, söni erte degegsileju yabuyad, naran kögereküi üy-e-du Selengge-yin Sinesüteiyin boyum kemekü yajar-a ireged, sin-e be qayučin isegee ger-tei qoyar ayil bayiquidur, sin-e ger-tür bayuju, čai joyuyalaqui-yi blam-a-nar-tur očibesü, bolul ugegüy-e, qayučin ger-tu bayubasu, masi turgen čai činaju ergübei.

Tendeče morilayad, jam-du Jimba blam-a-ača, či yayun-u tulada sin-e ger-tu bayuqu gebe kemen asayuquidur, sin-e ger-tei bayan ayil bolbau kemen sedkibe bi kemen očiküi-dür, nöğüge ger inu qayučin bolbaču, qosilang-ıyan čingy-a tataysan, yadayurki-yi sayitur sigürdegsen böged, utuyan jabqaraysan-u tula, erte bosuysan, kičiyel-tei ayil geju yadan-a-ača medegdebei-ja. Sin-e ger-tü bide hayuysa bögesü, edüge čai anu buçaluy-a edüi aqu bič de kemen jarliy bolba gedeg.

Tere üy-e-du Kimni-yin qural-un burqan nom, bayaji jingsay Tha hog čhos rgyal-un köriğ teriguten-i Kolung dačang-du jalaba gedeg.

176... on-du qatun qayan ber, töri toytayaqui-yin tulada ayimay büri-eče niğiged diputad-i tataysan-a Qori-yin ayimay-ača Šandung diputad-i yabuyulbai. Selengge-yin ayimay-ača diputad-i oluy-a edüi bayitala, Cay-a-yin blam-a ber, šasin-ıyan balulayulqu-yin sedülge.ber diputad-tu yabuqu duran-i üjegülküi-dür, jon-ču joriy-tai tökügereju, Moskaba-du yabuyulbai.

Diputad-nar, Moskaba-yin jöblel-dü ese neyičeju, tarqan irebei. Cay-a-yin blam-a ber, yančın boyda ba Dalai blam-a-yin čagig kiged töbed kitad ando yajar-un sentüi ayiladqaqu kiged, töbed-eče abču iregeen beleg-üd inu qaysa-tan-u tayalal-du neyičotči bolji, sayin-ıyar barayalqaysan-ıyar buriyad yajar-a Buddha-yin šasin-i delgerögülküi-yi jöbaiyelgedeg, öber iyen šasin-u ejen diputad mkhanpo kemen batulaydaju irektü-degen Töbolesq-a-yin gübirnatar noyan-tai qamta yabuju, tere gübir-tü irektü-dür, noyan ber, blam-a-yi kedün qonuy-ta saytayulju, niğiged

edür-e tabiylal kiñü, blam-a-yi töbed-ün şabi qabçad kiged vançin boyda-yin titim-i emüskeñü, jiruy i jiruyulju abuyad, morilaqui-dur Erketü kürtele jam jayur-a-yin gübir-üd-tür dam dam biçig ögçü, yeke kündü-tei-ber yabuyuluysan gedeg.

Egün-ü qoyin-a Čongyol nutuy-un tabun oroi-tu modun dačang-i endeki-yin aqamad ber qongqu-tu ulay-a-bar jiyučilañu batulayulju öggügsen kiged boeqy-sen jil on-u toy-a anu, blam-a-tan-u öbegüd-ün jokiyaysan čadig dotur a todurqai bui bolai.

Jimba blam-a anu, Cay-a-yin mkhanpo blam-a-du jayun aduyun-iyar erkilegsen olan ed-tü mandal ergüñü, ölmei batu orusiqu-yi öčibestü, blam-a-tan yekede bayasçu, vançin boyda-yin titim-i šang-du qayiralaba gedeg.

Tegün-ü qoyin-a Jimba blam-a-yi Degedü üde be Erketü-yin tamayan-u yajar-ača Selengge-yin tabun dačang-i jakiroyçi bandida blam-a kemen batulaba gedeg. Cay-a-yin mkhanpo blam-a-tan, öber-ün jiran doluyan nasun-dayan 1777 on-du Nirvan-a ajiraysan-u qoyin-a, teden-ü açi bolqu blam-a Nag dbaň bsod name hphel Kettürkei-yin ber, Čongyol-un diputad mkhanpo-yin orun-du sayubai. Egün ü nöğigesen-ü qoyin-a Čongyol obuy-tan kiged Kölüng dačang-un jon qoyar. mkhanpo-ban buliyalduñu, Čongyol-ača blam-a noyad ba Kölüng dačang-ača Buda-yin Bilig-tü nigen nökör-tei Erketü qota-du jaryuldar-a odçu, Buda-yin Biligtü. uqayan yeke-tei böged ögüleküi-dür mergen-tü tula, jaryu-ban abçu, öber-ün baysi Ayaldai yin Jimba blam-a-yin bandida kemegsen čola kiged, Čongyol-un diputad mkhanpo-yin mkhanpo kemegsen čola-yi nigedkeñü, Buriyad-un šasin-u ejen bandida mkhanpo blam-a kemen batulayuluysan-čılan edüge kürtele bui ajuyu.

Ene metü šasin-u keyid süm-e be qural kiged quvaray-ud bui boluysan bolbaçu, jiq-a kili inu masi čingy-a-yin tulada, šasin-u saryayuli ügei-yin degere-öče kkir ügei ariyun sanvar-tan qobur čiquy hayiysan ajuyu. Qoyin-a Onor Čügel-dü keyid toytaju, Qodun-e dačang-ača Lündüg Dandar-un-ki-yi siregetü-dt jalaju, tede blam-a-tan, uran ary-a-bar Čügel-dü čanid suryayuli toytayañu, tegün-öče ulamjilan, Kölüng dačang kiged Ana-a ba Ayu-yin dačang kiged, qoyin-a basud ču dačang-ud-tu čanid suryayuli delgerčü, nom-un udq-a-yi medeñü, kkir ügei ariyu sanvar-tan masi olan boluluy-a.

Dandar-un lamaqai-yin šabi-nar, Kölüng dačang-du Vengčuy-un mkhanpo blam-a-tan bay a-nasun-ačayan sudur tarni-yin nom-ud-tu abiyas-tai. Qorčın-

Yogacari blam-a Ǵalsang sodba-yi sitüǵü, tarni-yin nom-du mergeǵigsen Čügel-ün čanid suryayuli-du arban yarun nöküd-tei odču, surulčayad, nutuy-tayma ireǵu, Kölüng dačang-du čanid suryayuli toytayaba.

Basa Yeke Küriy.e be Amur bayasqulang keyid-eče dos ħkhor ba otuči kiged sakiyulsun-u čam ĵerge-yin qural-ud-i toytayaysan-u tulada, egüber üliger kiǵü, Selengge naiman-u busu dačang-ud-tu edeger qural-ud elbeg-iyer toytajuyui.

Basa Dandar-un blam-a-yin šabi gebsi lamaqai Ayusi-yin ber Ana-a dačang-du čanid suryayuli toytayaču kiged, büǵüde jon-du nom nomlaqu ba ober iyen büttügel-i erkilektü terigüten-ü egüden-eče šasin amitan-du aqui yeke tusa ĵokiyabai. Kedub ĵirbon blam-a-tan, čanid nom-i yekede ĵiyaqu-yin egüden-eče šasin-u üile-yi yekede ĵokiyabai. Ene qoyar blam-a yin ači-bar Qori-yin busu dačang-ud-tu čanid suryayuli toytaju, yurban surtal tegülder šabi-nar-iyar düǵüreng bolbai Basa, Dandar-un blam-a-yin šabi, Ayu-yin Danĵin-u lamaqai-tan, bay-a nasun-ačayan sakil sanvar masi ariyun-a sakiysan. Čongyol-un čanid-tu quraǵu, mergen boluysan qoyin-a, Bodi mór-ün ĵerge-yi-ču sonusuyad, busud-tu-ču yekede nomlaysan ba Ayu-yin dačang-dučanid suryayuli kiged, Labran keyid-ün ĵirum-čilan ündü-ün kiged dos ħkhor ba otuči-yin qural-ud-i toytayaysan kiged, töbed mongyol nom-un keb-ud-i büttügektü be qural-du imayta ariyun sanvar-tan-i quraqu boluysan ba šabi qubčad-i emüskü keregtei kemen ĵarčimlaǵu, šasin amitan du ayui yeke ačitai bolbai.

Basa, Dandar-un blam-a-yin šabi-nar, Čügel dačang-du ĵasay baysi, čanid nom-i erkilen ĵiyaq kiged, Delger-ün lamaqai-tan, sanvar masi ariyun, gečül gelüng-üd-i ariyun sanvar-tu uduridduysan kiged, ede blam-a ba čorĵi lamaqai Tegülder-ün qoyayula-ču, buriyad mongyol ulus-i über-ün kele deger-e nom-un udq-a-yi üln medektü bögeü, ündüsün-dür inu tusa bay-a-tai kemen tayalaǵu, ĵarliy šastir-i mongyol keleber orčiyulǵu, keb seyilegültkü be tegün-ü udq-a-yi ĵiyaqu ba blam-a-nar-tu töbed nom-un körbelge ĵiyaqu kiged, ilangyui-a čorĵi lamaqai-tan, uqayan-u orun-du mergen-ti tulada, tegün-i-ču busud-tu suryaqu terigüten-ü egüden-eče šasin-u üiles-i ĵokiyabai.

Buriyad-tu ündü-ün-ti qural toytaysan-u tuqai-du öčüken tedüi öǵüle-beü, Kölüng dačang-du Vangčoy-un mkhanpo blam-a-yin geriyes ĵarliy-un yosuyar Sayla-a-yin lamaqai-tan, Gumbun keyid-ün ĵirum-čilan ündüsün-ti qural toytaysan kiged, degere öǵülegsen metü, Ayu-yin dačang-du Labran keyid-ün ĵirum-čilan

ündüstün-ü qural toytayaysan-aça busu, čuqum Barayun juu-yin ündüstün ekin aday qoyar-un alin-ču ügei bayitala, Güšeb čanid mkhanpo blam-a-tan, Barayun juu-aça bayu ju ireded, Qori-yin dačang-ud-luy-a jobel nignedü, Barayun juu-aça Dribo yanjurba blam-a-yi šabi-nar-tai-bar jalaju, jid madba dačang-i toytaya ju, čanid suryayuli-yi tegüskeged tarni nom-i tusqayilan suduluyi gebsi gabju-nar-i kökigülün kümüji-gülbei.

Ene jüg-tü neyite šasin amitan-du yeke ačitai čanid mkhanpo blam-a-yin čadig-i tobči tedüi ögülebesü, ene blam-a anu, erte gerten bayiqu üy-e-eče mongyol nom-i neng yekede üjeju, sayitur yaruy-san-u tusa erdem kiged sayitur yaruyad ču, qayisi kereg jaliqai sayul ügegüi-a, šasin amitan-u tuda-yi kičiyeju oruldaqu keregtei-yin uči-r-i čuqum-tai-a nebtäreju medegsen iyer ger eče ger ügei sayitur yarču, Yeke Küriyen-ü Yonghcin ba Jibtui mkhanpo qoyar kiged Čügel-ün diyanči blam-a ba Utai-yin jasay blam-a terigüten-i amin luy-a qolbuju situged, teden-ü örüsüel-iyer Barayun Juu-du odču sΓoman dačang-du quraqad Yonhjin rinbuči terigüten olan baysi-nar-i yosučılan situju, čanid suryayuli ki ju tegüskegsen-ü ür-e-yin temdeg-tü lharamba boluyad, darui-dur arban yutayar Dalai blam-a-yin čanid suryayuli-du ögede bolqui-dur sΓoman keyid-eče gegen-ü čanid suryayuli-du tusalayči čanid mkhanpo songyuqui-durtegün-dür songyuyda ju, gegen-ten be Yoncin rinbuči-yin dergede baray-a bolqu ba Ser-a-yin yurban keyid bolun teden-ü doturaki dačang qamčan mičan nuyud-un kereg-i orulda ju bütügekti kiged aru ebür qosiyun-u mongyol ulus ba buriyad kiged oyirad-un toriyud dörbed ün aliba ayiladqal-ud-i Dalai blam-a-yin gegen-ten-e jiqučila ju bütügeju qayiralaqu ba, bide kedün buriyad-un suryayuli-yin šabi-nar-ču, ros eteged-ün qariyatu kemen qočilayda ju, sedkil amur ügei bayiysan anu, ene blam-a-yin čanid mkhanpo boluy-san-u ači ibegel-iyer, hide-ner, Dumdadu orun u kümün metü sanay-a amur, qural suryayuli-ban dayaju, tus tus-un kereg-ud-iyen güičegeju iregsen terigüten ači tusa-yi ögüleju barasi ügei bolai.

Tendeče Yeke Mongyol-un orun-u šasin amitan-u tusa-yi tayala ju, ene orun-a jalara ju ireded urida ögüleksen-čilen buriyad-tu ündüstün-ü qural toytayaysan kiged, Ayusi qayan-u toriyud nutuy-tu šasin-u jiram bay-a jerge qayučiraysan-i selbin jasa ju, čanid suryayuli-tai bolyaju, qurča oyutan-i mongyol töbed yajar-a ilegeju, erdem-tei blam-a-nar-i olan bolyaysan ba qamuy-i ayiladduyči Dalai blam-a-yin gegen-ten-i mongyol yajar-a jalayayul ju, olan arad-i barilduly-a-tai bolya-

ysan kiged gegen-ten betöbed-ün kereg-i olan qayad-un jasay-un yaǵar-tu jiyalaǵu gem ügei sayın-ıyar bütügeǵu ergügsen beyeke ros ulus anu asaraqui nigüleskui sedkil-toǵ, ǵang aburi usqal sayıǵan-tai ünenci öke siduryu büküi-yin tulada burqan Şagimuni-yin şasin delgerektü aysan bolbau kemen tayalaǵu, öber-ıyen ed jögeri yayun-ču ügei bögetel-e, ǵayun alǵıyal-ıyar ed ayursun-i erijü oluyad, bey-e ami-ban qayiralal ügei kičiyeǵu, Piterbureg qotan-a burqan-u süm-e bosqajı guičegegsen be, erte-yin Cay-a-yin mkhanpo ba Pun čogs noyan blam-a qoyar, boge-yin mörgül-i eres tas buruyusiyaysan-u učir-ıyar Selengge-yin aday-un jiryuyan ečige-yin buriyad-nar kiged Bayıyal dalai-yin qoyınaki buriyad-nar-i burqan-u şasin-tai bolyaǵu ese čidaysan-i ene blam-a ber, tan-u böge-yin tıgri inu darui-daki nokučel-i butıǵen, jedker-i arıyaqu sakiyulsun bolumui-ǵ-a.

Ta-nar, čiquy degedü yurban erdeni-yi asida-yin abural-un orun-du sitügtün kemektü metü-yin uran ary-a-bar čaylasi ügei olan arad-i burqan Şagimuni-du mörgükü bolyaysan kiged qubisqal-un čay-ača inaysi edüge kürtele buriyad-un şasin-u bayidal-i uy burqan Şagimuni-yin jarčim-luy-a jökilduqu ba qauli-du-ču qarai ügei bolyaqu-yin tulada kičiyen orulduysayar bui bolai.

Cay-a-yin blam-a-yin Barayun Juu-ača ǵalaǵu iregsen uom-un yekengki inu Ser-a keyid-ün yosun-u čanid nom-ud böged Atayan-u dačang bayiylulıysan lobun rabǵimba-tai qarılčan ayıladdulčaysan anu, Cay-a-yin blam-a ber, bi Congyol keyid-tegen Ser-a yosun-u čanid surıayuli toytayamui. Ta, Atayan keyid-tegen sGoman yosun-u čanid surıayuli toytayatuyai. Bide qoyın-a šabi-nar-ıyan qoyar nutuy un ǵabsar bolqu ene yaǵar deger-e neyilegüljü, nom-un kelelčege tüg kemektü-yi kilgestügei bide kemen ayıladdulčaǵu, nigen yaǵar-a čanid tal skad kemektü-yi jökiyaysan yaǵar-i edüge tendeki nutuy-un jon, Qaskirayači kemen nerelemüi. Teyimü učir-ıyar edüge Čongyol-du Ser-a-yin čoyir-a Atayan-du sGoman yosun-u čoyir-a quraǵu bayıday bolultai.

Cay-a mkhanpo blam-a-tan, Barayun Juu-ača ǵalaǵu abču iregsen altan cambay-a-yin čečeg-i Sadu-yin Tungyalay Biligtü-dü ögčü, tegün-i sang-du niyuǵu, Atayan keyid-i talbiysan-ıyar odüge kürtele-čü, atayan keyid-ün šabi-nar, oyun nilig qurča bayıǵay aǵıyru.

Buda-yin Biligtü mkhanpo-yi Költüng dačang-du sayulyaqu bolıysan učir anu, Erketü-yin general inu, erte qatun qayan, Cay-a mkhanpo-yi buriyad-un bükü şasin-u oǵon kemen batılaysan kiged, toden-ü ači Ketürkei-yin Sodnam pal

mkhanpo, Čongyol dačang-du sayuysan-u tula, mkhanpo-yi Čongyol-ača ködel-gejü bolqu ügei tula, Čongyol-du edüge bi batulamui kemebei. Minu qatun, qaniyadu ebedčin kürtejü, Tomusq-a gübir-eče inaysi doqtur-ud aryalažu yadabai. Ta-nar-tu emči kümün bui-uu kemen asayuqui-dur, biden-dü emči kümün ügei. Kölüng-eče iregaen Buda-yin Biligtü sayin emči gedeg kemebei.

Generel, Buda-yin Biligtü-yi iregüljü, qatun-u sudal-i üjegüljü emlegül-bei. Qatun-u qaniyadu edegejü, sayin bolqui-du generel ber Biligtü-dü či yeke ačitai bolbai. Altan mönggün-ed jögeri, yambar kergem qayira midal yoridan, yayun-i abqu bögestü, tegün-i bi bariy-a kemeküi-dür, tede nadur kereg ügei. Minu bayši Ayaldai-yin bandida blam-a-tan-i Kölüng dačang-du бүкүи buriyad-un šasin-u ejen mkhanpo-du batulažu ögküi-yi yuyubai.

Generel ber, tere bolqu ügei kemekü-dü Biligtü simdal-iyar dakin dakin yuyuqui-du, generel, ary-a-ban baražü, činu küsegeen-i bi tere-čilen batulay-a. Čongyol-un kereg-i-ču batulamui. Ta qoyar eteged, ken-ten-ü urid Selengge-yin boyibod qančilar-tu gerečilegülgäen-ten-i mkhanpo-yi abumui kemen sigidkebei.

Qoyar eteged, maryad edür yabuqu bolžu, qonuysan söni yeke salkin bolžu, Baiyial dalai-du düsineg ongyuča oruqu ary-a ügei bolbai. Buda-yin Biligtü, dalai jiq-a-bar jayijü, jiyasučin-u qolbuy-a ongyuča-nud-i ajiylažu yabuyad, nigen sayin ongyuča-yi olžu, qoyar mori-ban ögču abuyad, nöklär-iyer tulum-du kižü, nige tala-du kehtegülüged, öber-iyen selejü, dalai-yi qatulžu boyibod jürjan-du urid gerečilegüljü mkhanpo-yi Kölüng-du sayuqu bolyabai gedeg.

Čan delig-ün mkhanpo-yi dayažu Čügel ün čanid saryayuli-du odduysan blam-a-nar-un ner-e inu. Saqla-yin blam-a, urida-yin lamaqai, Öčiyetei lamaqai, Gombo-yin mkhanpo, Yangyājin-u Banjarayča lamaqai, Čanay-a-yin Čibdan-u lamaqai, Čegeji-yin Gelegjamčo lamaqai, Ača-yiu Lubsang lamaqai, Sotniy-un Rabja-a, Jimu-yin Oyidub gebsai-nügüd bolai.

Vančin boyda-yin titim-i ünün i gerečilejü diba šüng /ede pa gzuñ/ sir-a toryan degere bičijü, tamay-a darubai. Tere tamay-a-yi titim-un nigen soyuy-a deger-e darubai. Tegün-i qatun qayan üjeged, tere toryan-u degere roe-iyar keblejü gerečilen, tamay-a daruyad, tere tamay-a-yi nögtüge soyuyan-du daruba gedeg.

Egtün-ü dotur-a Cay-a mkhanpo-yin urida šasin-tai bayıysan kiged, Čongyol-un dačang-ača urid Kölüng dačang bosqaysan terigülen inu jayilasi ügei ünün.

Selengge-yin düm-y-yin qayučin domuy doyuki dotur-a ilerkei tula, tegün-e kilinglektü kereg ugei.

Sangja-a blam-a-yin toytayaysan Kimni-yin qural anu rabsal doysid teduyikea bui-j-a. Ayaldai bandida, yeke emči böged, jögeri sang yeketei-yin tulada 1740 on-du dačang-ıyan bosqabai. Cügel-ün jon, eb ey-e-yi olul ügei, ed jögeri ugei. Ökin taiiša, minu ger-eče qola dačang talbiqu bögesü, bi Congyol otuy-tu dačang bariyulqu ugei bui kemen blam-a-tan-i qasiju yomuduyuluysan-u uçir-ıyar qoyin-a Bayatur-un sinjaba, jon-u dumda-yin monggün degere nemeri ergüju, jon-du badir kiju, dačang-ıyan bosqaysan anu, blam-a-tan-u čadig dotur-a todurqai bui bolai.



**CATALOGUE OF PRINTING BLOCKS
OF
BUDDHIST MONASTERIES IN TRANSBAIKALIA**

**Prepared in December, 1911 by
the chancery of Pandita Khampo Lama,
Head of the Buddhist Church, Eastern Siberia.**

INTRODUCTION

Buddhist monasteries in Mongolia possessed many libraries. Learned monks who had been educated in Tibet acquired books not only for themselves but also for their monasteries. Hence, it was possible to find not only xylographic editions of Peking, Narthang and Derge, but also of other Tibetan monasteries having printeries, as well as extremely rare manuscripts.

Almost every monastery in Mongolia had its printery in which books in the Tibetan and Mongolian languages were produced from wooden blocks. Mongolian monasteries also printed Tibetan works written by Mongolian lamas. Unfortunately, very few catalogues of printeries of Mongolian monasteries and works of Mongolian lamas are at our disposal. These are completely unknown to Western Tibetanists.

Penetration of Buddhism into Buryat promoted the growth of printing in Tibetan and Mongolian languages and almost all monasteries of Buryat had their printing works, in which skilled master cutters carved out, in wood, texts written on paper by Mongolian calligraphists.

Many Buryat editions may be seen in libraries of private persons in Mongolia. All of them have been printed in China ink on Russian paper. The technique of printing from wooden blocks in Buryat was identical with that prevalent in Mongolia and Tibet. It may be noted that Buryat editions are distinguished from the Tibetan by great clarity of print, good outline of letters, the superior skill of cutters and better quality of paper.

There is a unique catalogue of xylographic editions of all Buryat monasteries at my disposal which I received from the late Dr. Zamtsarano. The text of this catalogue was compiled in December 1911 in the chancery of the Head of the Buddhist church in Buryat. It bears the remark of Dr. Zamtsarano "From Pandita Khambo Lama, 13.6.1923 year." The catalogue has been written in the Russian script. It records names of Tibetan and Mongolian books, number of printing blocks and other information. The writer, who had acquired good proficiency in Russian letters, apparently took down dictation from lamas, who read the titles

Tibetan and Mongolian books to him. As is well-known, Mongolian lamas read the Tibetan text in a different manner than is the practice in Tibet. The text is given in the catalogue as pronounced by Buryat lamas and at places, I was not able to reconstruct transcription of some words.

I had to rewrite the titles of books given in Russian alphabet in Tibetan so as to give the Romanization. The learned Lama Gombojab who works in the Tibetan section of the State Library, Ulan-bator, kindly helped me in deciphering and transcribing into Tibetan catalogues of three monasteries, the one of Pandita Khampo Lama, the second of Aga and the third of Tsugol.

The remaining part of this catalogue was transcribed in Tibetan with the help of Lama Chimpa, a worker at the International Academy of Indian Culture in New Delhi. Both of us encountered, in some places, great difficulty in the Tibetan orthography and I am far from being sure that we have given the correct Tibetan transcription everywhere. All the same, I hope that isolated errors will not cause great difficulty to Tibetaniists, to whom this catalogue will reveal the publishing activity, the voluminous erudition and varied interests of learned lamas of Buryat. This may be judged to some extent from isolated new editions, not mentioned in this catalogue but found in Mongolia. Additions to Buryat monastic printeries continued to be made even subsequent to 1911, upto the thirties of the present century, after which printing activity came to a stop.

It appeared to me that for the historian of Buddhist literature it will be of interest to have a brief chronicle of Selenggin Buryat giving chronological information about the spread of Buddhism and founding of Buddhist monasteries in Buryat. One individual in Ulan-bator kindly presented me a manuscript of this chronicle written by an anonymous writer. I did not have at hand the text of the chronicle of Selenggin, Birguch and Qorin Buryat which was published in a small edition by the Academy of Sciences, USSR. These editions are a bibliographic rarity and it is difficult to find them in libraries outside the USSR. For this reason, it was not possible for me to compare the text of the Buryat chronicle published here with the text of the chronicle of Selenggin Buryat published by the Academy of Sciences, USSR and ascertain the name of its author.

My learned friend Prof. Dr. Raghu Vira, Director of the International Academy of Indian Culture expressed his readiness, during his visit to Mongolia,

to publish in his Śatapiṭaka the chronicle of Selenggin Buryat and the catalogue of Buryat printeries. During my stay in Delhi, I prepared this material for press while enjoying the hospitality of my learned Indian friend, engaged in enlightening Buddhist culture in Tibet, Mongolia and Buryat. I consider it a pleasant duty to express my thanks for the publication of these texts to Professor Dr. Raghu Vira, the first scholar to visit our country in the second half of the twentieth century.

New Delhi

RINCHEN

21.11.1957

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1. *Gusinozersky datsan (Köliung-ün Pandangdarjaling)*—monastery of Gusinnoye ozero, the residence of Pandita Mkhampo.

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2. *Aginsky datsan (Ayu-yin Dasilhündübling) — monastery of Aga.*

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| 644. | 322. | Šgrol mañi ħkhor lo | 1 |
| 645. | 323. | Rta mgrin gyi ħkhor lo | 1 |
| 646. | 324. | So sor ħbrañ mañi sruñ | |

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| | ḥkhor | 1 |
| 647. | 325. Ca kra bču gsum gyi ḥkhor
lo | 1 |
| 648. | 326. Rlun rta | 1 |

4. Egetuyevsky datsan (Egetil-yin Damčoyirabjalng)

Tibetan Works

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| 653. | 5. | Nag dbañ blo bzañ čhos ldan gyis mjad pañi bla mañi bkañ drin geol ħdebs | 2 |
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| 729. | 68. Padamba blam-a-yin suryal | 4 | | | |
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| 732. | 71. Buyan kiged nigül ün ilyal | 7 | | | |
| 733. | 72. Buyan quriyaqu gesigüttü-yi ergüktü yosu | 10 | | | |
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5. Cicanovsky datsan (Čičan-a-yin Gandangčoyinpolling)

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| | | 768. | 5. Rten hḥrel gyi ruam bzag 10 |

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nor buḥi me lon | 19 |
| 772. | 9. Dpal gzan ba ḥdus paḥi rgyud
ḥgrel mčhod gtor ḥbul chul | 11 |
| 773. | 10. Ḥgrel ba bži sprag gi bla ma
brgyud paḥi gsol ḥdebs | 12 (?) |
| 774. | 11. Blo sbyon don ldan maḥi
khrīd yig dgaḥ bston sṇin po | 23 |
| 775. | 12. O rgyan rin po čheḥi gsol
ḥdebs bsam pa lhun grub | 4 |
| 776. | 13. Bar čhad lam sel | 5 |
| 777. | 14. Dpal rdo rje ḥjigs byed kyi
bla brgyud gsol ḥdebs | 2 |
| 778. | 15. Dpal rdo rje ḥjigs byed kyi
lha bču gsum rin po čheḥi za ma
tog | 41 |
| 779. | 16. Myur mjad ye šes kyi mgon
po phyag drug gi gtor bzlog | 34 |
| 780. | 17. Mgon dkar yid bžin nor buḥi
gtor bzlog | 4 |
| 781. | 18. Dam čan čhos kyi rgyal poḥi
gtor bzlog | 24 |
| 782. | 19. Ḥdod kham s dbaṇ phyug ma
dmag sor rgyal moḥi gtor bzlog | 31 |
| 783. | 20. Lha čhen dpal mgon gdon bži
baḥi mčhod gtor ḥbul chul | 13 |
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sras la mčhod gtor ḥbul baḥi rim
pa | 18 |
| 786. | 23. Čhos skyon dreg pa lčam sriṇ
gi mnon rtogs | 17 |
| 787. | 24. Lha čhen chaṇs pa čhen poḥi
mnon rtogs | 9 |
| 788. | 25. Rta mgrin gzan sgrubs kyi
bakaṇs bšags | 7 |
| 789. | 26. Rgyal po čhen po sde lna la
gsol mčhod ḥbul chul | 26 |
| 790. | 27. Rgyal čhen sku lnaḥi gsol
mčhod rdo rje sgra dbyaṇs kyi go
rim | 8 |
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skor las rdo rje legs paḥi gtor bzlog | 7 |
| 792. | 29. Gun chigs mchams dus gzan
du zas kyi rnal ḥbyor | 11 |
| 793. | 30. Ḥkhor ba mya nan ma | 3 |
| 794. | 31. Yi geḥi thob don gñer mkho
rab gsal me lon | 2 |
| 795. | 32. Dam paḥi čhos sanyur du
bakul baḥi gnam | 3 |
| 796. | 33. Blo sbyon žal gnam | 4 |
| 797. | 34. Blo rigs kyi sdom blaṇs der | 9 |
| 798. | 35. Lan čhags gtor ma | 2 |
| 799. | 36. Dkor grib sbyon thaḥs | 3 |
| 800. | 37. Klu gtor bdud reḥi čhu
sbyin | 8 |
| 801. | 38. Kun mkhyen baḥi rnam
thar bya ka lan da kaḥi dri lan | 4 |

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| 802. | 39. Bzan apyod smon lam gyi
hči belu | 5 | chul | 2 |
| 803. | 40. Bčom ldan hdaś mgon po che
dpag med kyi che agrub | 3 | 820. 57. <i>Title illegible</i> | 3 |
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mahi maṇḍala bži bahi čho ga | 22 | 821. 58. Žabs brtan gsol hdebs hđod
ldan ma | 1 |
| 805. | 42. Gži bdag čhen po pa yañ gsañ
gi gsol mčhod | 6 | 822. 59. Mgon sde gañ yañ ruñ bahi
chogs bdag | 3 |
| 806. | 43. Grub dban kloñ rdol rin po
čhehi gsañ hbum las | 4 | 823. 60. Byaň čhub lam gyi agron ma | 8 |
| 807. | 44. Phugs nor gyi blaḥ byahi
hgrel ba | 5 | 824. 61. Bla ma mgon po dbyed med | 3 |
| 808. | 45. Dam paḥi čhos grub pa byed
chul | 8 | 825. 62. Hdod chul lhun grub ma | 3 |
| 809. | 46. Rten chul gyi man nag | 4 | 826. 63. Smyuñ gnaś bətod chul | 2 |
| 810. | 47. Ca kra bču gsum paḥi gzuus | 2 | 827. 64. Dge hdun ŋi šuhi sdom chig | 8 |
| 811. | 48. Za byed mkhah hgrohi sbyin
areg byed chul | 3 | 828. 65. Mkhas pa blun po rtags paḥi
bstan bčos | 12 |
| 812. | 49. Ňams len rgyun | 2 | 829. 66. Brgyad ston don bəduś | 7 |
| 813. | 50. Gtor ma brgya rcahi bəduś pa | 3 | 830. 67. Bla ma lna bču pa | 6 |
| 814. | 51. Bčom ldan hdaś mi hkhruḡa
pa la brten rten ltuñ bčags sdom | 3 | 831. 68. Dpal rdo rje hžigs byed kyi
dpaḥ bo gčig paḥi čho ga dan bla
mahi ruāl hbyor | 4 |
| 815. | 52. Mgon po hđod dpag med kyi
dam bčah bahi gzuus | 2 | 832. 69. Dal hbyor la sñiñ po len chul | 4 |
| 816. | 53. Bla ma yi dam mkhaḥ hgro
dam čaś chogs la mčhod gtor | 3 | 833. 70. Byaň čhub bde lam gyi dmig
bəkor čha čaň gi chigs bčad | 10 |
| 817. | 54. Ňams myoñ rgañ poḥi hphel
gtam | 6 | 834. 71. Bla ma gañ smos la abyar čhog
paḥi brtan bžugs | 5 |
| 818. | 55. Bla maḥi ruāl hbyor hđod ston
dkar po | 5 | 835. 72. Thugs rje čhen poḥi ma ni rig
drug gi čho gahi go rim | 9 |
| 819. | 56. Baśh btuś chogs hkhor byed | | 836. 73. Ma ŋi bəkul bahi chigs bčad | 2 |
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hya | 4 |
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čhog | 7 |
| | | | 840. 77. Gcuḡ gtor rnañ par rgyal ma | |

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| | čho ga zur sud | 7 | po nag dbaň rgya mcho lhun grub | 3 |
| 842. | 79. Byan čhub don du gñer pañi | | 859. 96. Betan pañi gtad rabs bdun gyi | |
| | gčod yul pa rnames la slob pañi ri | | bstod pa | 2 |
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| 843. | 80. Ma gčig mkhañ hgro gñan | | mchan | 6 |
| | rgyud kyi lam zab | 17 | 861. 98. Bčom ldan hđas ma šes rab | |
| 844. | 81. Ma gčig khros ma nag moñi | | kyi pha rol tu phyin pañi sñiň po | 5 |
| | agrub thabs | 25 | 862. 99. Byaň čhub lam gyi rim pañi | |
| 845. | 82. Čhos skyon rnames kyi bekaňs | | ñams len mdor bsdus | 7 |
| | hšags | 12 | 863. 100. Phyogs bčuhi žiň khruks ma | 3 |
| 846. | 83. Zab lam bla mañi rnal hbyor | | 864. 101. Jo bo rjeñi bstod pa | 6 |
| | bla ma mčhod pañi čho ga blo | | 865. 102. Bsaňs mčhog bkra šis čhar | |
| | sbyon | 90 | hbebs | 5 |
| 847. | 84. Gčod yul betan pa rgyas pañi | | 866. 103. Hphags pa hđah dkañ ye šes | 2 |
| | emon lam | 2 | 867. 104. Lam rim gsol hdebs | 9 |
| 848. | 85. Gčod yul betan srn rnames la | | 868. 105. Dpal ldan sa gsum | 7 |
| | gtor hbul | 12 | 869. 106. Rje bcun tā ra nā thañi | |
| 849. | 86. Ma gčig mkhañ hgro sñan | | hkhruňs rabs gsol hdebs | 6 |
| | rgyud kyi lam zab rgyun gyi rnal | | 870. 107. Betan srn čhen po chaňs pa | |
| | hbyor zur hdebs | 8 | duň thod kyi bñtan hžug | 2 |
| 850. | 87. Rje bcun blo bzaň betan pañi | | 871. 108. Rje bcun sen ldeň nags sgrol | |
| | agron meñi bkañ hđrin gsol hdebs | 6 | gyi bstod pa | 6 |
| 851. | 88. Thub dbaň žal pad ma | 4 | 872. 109. Thub pañi dbaň poñi mjad | |
| 852. | 89. Gzuns sñags | 6 | pa bčr gñis kyi ddom | 4 |
| 853. | 90. Ri bo dge rgyas dgañ ldan | | 873. 110. Gsaň bañi rnam thar | 7 |
| | čhos hphel gliň gi čhos spyod rab | | 874. 111. Sgrol dkar yid bñiň hkhlor | |
| | gañ | 4 | | |
| 854. | 91. Dgañ ldan lha brgya ma | 4 | | |
| 855. | 92. Betan hbar ma | 3 | | |

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| | lohi bstod pa | 3 | 896. | 133. Gañ bdag gi sku gañ thugs
la bstod pa | 3 |
| 875. | 112. Gñis brgyud gsol hdebs | 4 | 897. | 134. Bstod pa yon tam dkyil hkhor
ma | 3 |
| 876. | 113. Hjam dpal gyi bstod pa | 2 | 898. | 135. Hphags pa sgo drug pa | 3 |
| 877. | 114. Thugs rje čhen po žal bži
pañi bstod pa | 3 | 899. | 136. Čho hphrul bstod pa | 4 |
| 878. | 115. Rje bcun sgrol dkar gyi bstod
pa | 4 | 900. | 137. Mkhyen rab hjam dpal
dbyaṅs kyi bstod pa | 3 |
| 879. | 116. Hphags pa hñig rten dbaṅ
phyug spyan ras gzigs la bstod čin
gsol ba hdebs pa | 6 | 901. | 138. Bpañ chub ltuñ bāgs | 6 |
| 880. | 117. Che bstod ñi gžon čhar dgah
ma | 2 | 902. | 139. Gži bdag gtor hbul | 2 |
| 881. | 118. Hphags pa thugs rje čhen
po la bstod pa | 4 | 903. | 140. Žabs brtan gsol hdebs | 2 |
| 882. | 119. Rje bcun byams mgon gyi
bstod pa | 4 | 904. | 141. Bla ma mčhod pañi cho ga | 19 |
| 883. | 120. Jo bo a ti šaṅi stod mgur | 2 | 905. | 142. Khyab bdag hkhor lohi mgon
po rje bcun blo bzañ bstan pañi
rgyal mchan dpal bzañ poñi gsol
hdebs | 4 |
| 884. | 121. Che dbaṅ rgyud pañi bla
brgyud | 2 | 906. | 143. Grub čhen las kyi rdo rjeñi
bstod pa | 2 |
| 885. | 122. Gnas brtan phyag mčhod | 7 | 907. | 144. Nam mklaṅ sñiñ poñi agrub
thabs | 2 |
| 886. | 123. Dge ldan lugs bzañ rgyas
pañi smon lam | 3 | 908. | 145. Phyag čhen brgyud pañi
gsol hdebs | 3 |
| 887. | 124. Ja mčhod | 2 | 909. | 146. Hphags pa kha mčhu nag po
ži bar byed pañi mdo | 3 |
| 888. | 125. Byin rlabs myur hñug ma | 4 | 910. | 147. Rje bcun sgrol ma phyag
hchal ñi šu rca gčig ma | 6 |
| 889. | 126. Spyān hdren khruś gsol | 10 | 911. | 148. Hphags pa rdo rje rnam
hñoms | 5 |
| 890. | 127. Hphags pa bzañ spyod smon
lam | 8 | 912. | 149. <i>Title illegible</i> | 3 |
| 891. | 128. Hphags pa byams smon | 3 | 913. | 150. Rten hbrel bstod pa | 8 |
| 892. | 129. Spyod hñug smon lam | 6 | 914. | 151. Hphags pa gdugs dkar mčhog
grub | 18 |
| 893. | 130. Mčhaṅ yas ma | 4 | 915. | 152. Gdugs dkar gyi hñog pa | 3 |
| 894. | 131. Bde smon žiñ mčhog sgo
hbyed ma | 7 | | | |
| 895. | 132. Gañ hduś smon lam | 5 | | | |

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| 916. | 153. Hphags pa hjam dpal gyi
mchan yan dag par brjod pa | 30 | smom lam | 4 |
| 917. | 154. Rje bcun mi rgyo mgon po la
bstod pa | 4 | 937. 173. Mi hkhruge paḥi smom lam | 4 |
| 918. | 155. Rje bcun hjam dbyans kyī
bstod pa | 2 | 938. 174. Byan čhub lam rim gyi smom
lam | 5 |
| 919. | 156. Che gzuñs | 2 | 939. 175. Hod dpag med kyī mchan
brjod | 2 |
| 920. | 157. Hbrom ston paḥi bstod mgur | 2 | 940. 176. O rgyan rin po čhehi gsol
hdebs | 10 |
| 921. | 158. Hkhor loḥi čhos | 109 | 941. 177. Hphags pa lha mo sgrol maḥi
bstod pa | 13 |
| 922. | <i>This number has been overlooked.</i> | | 942. 178. Rgyal baḥi bstan srūn čhen
po rnamś la las bžiḥi hphrin bčol | 8 |
| 923. | 159. Hphags pa snañ hrgyad | 9 | 943. 179. Bčom ldan hdaś sman blaḥi
mdo čhog gi sñin po | 11 |
| 924. | 160. Gzuñs sñags dan bde bžin
gšega paḥi mchan | 32 | 944. 180. Sman bla bsdus paḥi kha
bekon | 18 |
| 925. | 161. Theg čhen blo sbyon rca
chig | 6 | 945. 181. Rje bcun byams mgon gyi
sgrub thabs | 7 |
| 926. | 162. Thun drug gi rnal hbyor | 20 | 946. 182. Hphags pa thugs rje čhen
poḥi begom bzlas | 6 |
| 927. | 163. Klu dban rgyal po dan hbrel
baḥi bla maḥi rnal hbyor | 3 | 947. 183. Rje bcun sgrol maḥi mñon
rtogs | 3 |
| 928. | 164. Bzur dguḥi sgo nas yi dwags
la gtor ma bton chul | 5 | 948. 184. Hphags pa mi rgod rnam par
hšoms pa | 4 |
| 929. | 165. Sgrol maḥi maṇḍala bži baḥi
čho ga | 6 | 949. 185. Char bčod paḥi sñags | 3 |
| 930. | 166. Dbyans can lha moḥi bstod
pa | 2 | 950. 186. Grib pa bčom paḥi bñags | 2 |
| 931. | 167. Bšid sgrub bstan paḥi.. gtor
hbul | 10 | 951. 187. Hphags pa che dan ye šes
dpag tu med pa | 35 |
| 932. | 168. Čhos rgyal gyi hphrin bčol | 2 | 952. 188. Hphags pa šes rab kyī pha
rol tu phyin pa stoñ phrag hrgya
baḥi don bsdus pa | 12 |
| 933. | 169. Žabs brtan gsol hdebs | 3 | 952a. 189. Mi rtag pa rjes an dran paḥi
mgur | 5 |
| 934. | 170. ...gsol hdebs | 2 | | |
| 935. | 171. Slob gšer byed chul gyi
balab bya | 5 | | |
| 936. | 172. Po ti las theg phyin paḥi | | | |

Mongolian Works

| | | | |
|------|------|--|-----|
| 953. | 190. | Mani gambu | 609 |
| 954. | 191. | Qutuy-tu degedü altan genel | 237 |
| 955. | 192. | Qous yosun-u surtal | 4 |
| 956. | 193. | Sudur nom-un jula | 6 |
| 957. | 194. | Qutuy-tu degedü tonilyayči sudur | 156 |
| 958. | 195. | Erdeni-yin sang neretü sayin ügeten-ü šastir | 82 |
| 959. | 196. | Qutuy-tu čaylasi ügei belge biligtü | 19 |
| 960. | 197. | Mese-yin kürde | 12 |

| | | | |
|------|------|---|----|
| 961. | 198. | Süsüg tegülde ubadialaysan kenggerge-yin egesig | 12 |
| 962. | 199. | Qutuy-tu sayin yabudal-un sang | 14 |
| 963. | 200. | Getülgeğči dar-a eke-yin mörgtil | 4 |
| 964. | 201. | Čoytu candan | 6 |
| 965. | 202. | Itegel | 4 |
| 966. | 203. | Dıwıg | 41 |
| 967. | 204. | Včir-iyar oytaluyči | 47 |
| 968. | 205. | Orčilang-ača uyidqu sudur | 7 |
| 969. | 206. | Mongyol-un üsüg | 1 |

6. *Khodonsky datsan (Qodun Kijingge-yin Dasilhündübling)*

Tibetan Works

| | | | |
|----------|----|---|-------------|
| 970. | 1. | Šes rab kyi pha rol tu phyin pañi mñon par rtogs pañi rgyan hğrel | 371 |
| 971. | 2. | Bde gšegs bdun mčhod pañi yid bžin dbaň rgyal | 73 |
| 972. | 3. | Hphags pa thar pa čhen po | 93 |
| 973. | 4. | Hphags pa šes rab kyi pha rol tu phyin pa rdo rje gčod pa | 32 |
| 974. | 5. | Hphags pa che daň ye šes dpag tu med pa | 10 |
| 975. | 6. | Šaman čhog daň hbreť bañi šams tšag mdren byed | 35 |
| 976-979. | 7. | Smyuň bar gnas pañi čho ga phan bdeñi šñin po, parts 1-4 | 4, 3, 32, 4 |
| 980. | 8. | Hphags pa šes rab kyi pha rol | |

| | |
|--|-----|
| tu phyin pa yon tan rin po čhehi
adud pa | 107 |
| 9. Hphags pa bde bžin gšegs pa
bdun gyi sñon gyi smon lam gyi
khyad par rgyas pa | 85 |

Mongolian Works

| | | | |
|------|-----|---|----|
| 982. | 10. | Qutuy-tu včir-iyar oytaluyči bilig-ün činadu kijayar-a kürtügsen neretü yeke kölgen sudur | 37 |
| 983. | 11. | Qutuy-tu čaylasi ügei nasun kiged belge biligtü kəmegdektü yeke kölgen sudur | 18 |

Pictures, etc.

| | | | |
|------|-----|--|----|
| 984. | 12. | Sku gñuň | 19 |
| 985. | 13. | Hphags pa rgyal mčhan roo moñi dpun rgyaň gyi gñuň | 1 |
| 986. | 14. | Hkhor lo | 1 |

| | | | |
|------|-----|-----------------------|---|
| 987. | 15. | Bsruñ hkhor | 1 |
| 988. | 16. | Rnam rgyal mčhod rten | 1 |

| | | | |
|------|-----|----------|---|
| 989. | 17. | Rluñ rta | 1 |
|------|-----|----------|---|

7. *Aninsky datsan (An-a-yin Gandangladdubling)*

Tibetan Works

| | | | |
|-------|-----|---|----|
| 990. | 1. | Čhos mñon pañi mjod kyi dgoñs don gsal bar byed pañi legs bñad ñin byed dbañ poñi snañ ba | 45 |
| 991. | 2. | Čhos mñon pañi mjod kyi dgoñs don gsal bar byed pañi dbañ po, gnas gñis pa | 87 |
| 992. | 3. | Čhos mñon, gnas gsum pa | 41 |
| 993. | 4. | Čhos mñon, gnas bñi ba | 66 |
| 994. | 5. | Čhos mñon phra rgyas bstan pa, gnas lña pa | 39 |
| 995. | 6. | Čhos mñon lam dañ gañ zag bstan pa, gnas drug pa | 75 |
| 996. | 7. | Čhos mñon ye šes bstan pa, gnas bdun pa | 51 |
| 997. | 8. | Čhos mñon sñoms hñug bstan pa, gnas brgyad pa | 57 |
| 998. | 9. | Hphrin las kyi rnam bñag blo gsal hñug noge | 47 |
| 999. | 10. | Drañ ñes rnam hbyed mthañ dpyod mdor badus | 42 |
| 1000. | 11. | Bden bñiñi rnam bñag mthar hdod hñug noge | 19 |
| 1001. | 12. | Thos beam bagom gsum gyi rnam bñag | 19 |
| 1002. | 13. | Dgo bañi bñes gñen | 11 |
| 1003. | 14. | Šes rab kyi pha rol tu phyin | |

| | | | |
|-------|-----|--|----|
| | | pañi man nañ gi bstan bños mñon par rtogs pañi rgyan | 49 |
| 1004. | 15. | Dbu ma la hñug pa | 78 |
| 1005. | 16. | Sgrol mañi mañdala bñi bañi čho ga | 9 |
| 1006. | 17. | Sgrol mañi mañdala mdo sde čho ga | 34 |
| 1007. | 18. | Dpal rdo rje hñigs byed kyi bsans mčhod | 6 |
| 1008. | 19. | Myur mjad ye šes mgon poñi bsans | 7 |
| 1009. | 20. | Dam čan čhos rgyal gyi bsans | 5 |
| 1010. | 21. | Hdod khams dbañ phyug dpal ldan lha moñi bsans | 5 |
| 1011. | 22. | Dpal mgon gdon bñi bañi bsans | 3 |
| 1012. | 23. | Dpal phyag na rdo rjeñi bsans | 5 |
| 1013. | 24. | Rnam aras kyi bsans | 7 |
| 1014. | 25. | Čhos skyoñ dreg pa lčam ariñ gi bsans | 15 |
| 1015. | 26. | Hbras spuñs čhos skyoñ čhen poñi bsans mčhod | 10 |
| 1016. | 27. | Rta mgrin yañ gañ khros pa lha dguñi bsans mčhod | 4 |
| 1017. | 28. | Hphags pa che dañ ye, šes dpag tu mod pa | 25 |

| | | | | | |
|-------|--|----|------------|--|-----|
| 1018. | 29. Hphags pa hod zer can mahi
gzuns | 6 | 1023. | 34. Sayin nomlal-tu erdeni-yin
sang subhasita neretü | 322 |
| 1019. | 30. Hphags pa rgyal mchan rce
mohi dpun rgyan | 8 | 1024. | 35. Čayan lingquv-a neretu yeke
kolgen sudur | 273 |
| 1020. | 31. Kluhi rgyal po dgah bo ñer
dgah hdul bahi mdo | 19 | | <i>Here is an annotation of Dr. C.
Zamcarano : "add — Saran
kokuge")</i> | |
| 1021. | 32. Srid ži mjes sdug ma | 4 | 1025-1027. | <i>These numbers have been
overlooked.</i> | |
| | <i>Mongolian Works</i> | | | | |
| 1022. | 33. Qutuy-tu degedu yekede
tonilyarči yeke kolgen sudur | | | | |

8. Atsagatsky datsan (Ačayad dačang)

Tibetan Works

| | | | | | |
|------------|---|--------|-------|---|----|
| 1028-1035. | 1. Bstan bčos mnon par rtogs
pañi rgyan gyi mthah dpyod šes
rab kyi pha rol tu phyin pañi
don gsal bahi rin čhen sgron me,
parts 1-8
219, 43, 24, 113, 38, 6, 9, 102 | | | 1nam bžag hbru snon | 50 |
| 1036. | 2. Skabs dan poñi mthah dpyod
mčhan hğrel reom phro | 50 | 1042. | 8. Snags kyi yi ge klog chul
mdor badus kyi hğrel ba | 13 |
| 1037. | 3. Šes rab kyi pha rol tu phyin
pa stoñ phrag brgya pa | 380(?) | 1043. | 9 Snags kyi bklağ thabs | 8 |
| 1038. | 4. Chad ma rnam hğrel gyi dgons
don gsal bar byed pañi grub
mthah rnam bšad | 77 | 1044. | 10. Rgya gar dan bod hor... | 17 |
| 1039. | 5. Hphags pa thugs rje čhen po
la smreñ nağ gi ago nas batod pa
(bod dañ sog gñis hğrel) | 10 | 1045. | 11. Hphags pa spyān ras gzig
kyi batod pa | 3 |
| 1040. | 6. Snags yig klog chul (Tibetan
and Mongolian) | 5 | 1046. | 12. Hjam dbyans bžad pañi
hkhruns rabs | 5 |
| 1041. | 7. Šiñ rta wrel byed gsum gyi | | 1047. | 13. Zla med ston pa ma | 5 |
| | | | 1048. | 14. Čhos dbyins nañ las ma | 5 |
| | | | 1049. | 15. Gañ hkhruğs ži bañi ma | 2 |
| | | | 1050. | 16. Rnam dag smon lam | 2 |
| | | | 1051. | 17. Myur mjad ma | 3 |
| | | | 1052. | 18. Ye šes kyi mkhañ hğro ma
senge gdon ba čan | 6 |
| | | | 1053. | 19. Bstan pañi čhos la | 2 |
| | | | 1054. | 20. Po ti lña dan hčhad reod
rooms gsum | 3 |
| | | | 1055. | 21. Mi hkhruğs pañi gsum | 1 |

| | | |
|------------------------|---|-----|
| 1056. | 22. Gži bdag legs gcan dan hgegs
hđul gyi gsol mčhod | |
| 1057. | 23. Hjam paři dbyans kyi batod
pa | 29 |
| 1058. | 24. Dge ldan betan pa rgyas paři
smom lam | 3 |
| 1059. | 25. Drin čan rca baři bla ma dan
por čhos la hjug mkhan | 5 |
| 1060. | 26. Spyi bšags | 3 |
| 1061. | 27. Bar doři gsol hdebs | 4 |
| 1062. | 28. Gzuñs zab mo du ma | 12 |
| 1063. | 29. Rje bcun agrol ma bla ma
dan dbyer med du begom chul | 7 |
| 1064. | 30. Ca kra bču gsum maři
gzuñs | 2 |
| 1065. | 31. Skyes bu gsum gyi čhos skyon
rnam gsum la mčhod gtor | 5 |
| 1066. | 32. Yid dan kun gži dkař baři
gnas kyi rca ba | 7 |
| 1067. | 33. Bšo smom hbras bu hđus
paři rgyu bsags | 7 |
| 1068. | 34. Mnol bsans badus pa | 2 |
| 1069. | 35. Bdud char bčod kyi snags | 1 |
| 1070. | 36. Bde gšegs brgyad kyi mčhod
paři čho ga | 25 |
| 1071. | 37. Hphags pa che dan ye šes
dpag tu med pa | 26 |
| 1072. | 38. Brtan bšags gsol hdebs | 2 |
| 1073. | 39. Žabs brtan gsol hdebs | 2 |
| <i>Mongolian Works</i> | | |
| 1074. | 40. Bodi sedkil egškegsen koke
qoyalai-tu saram kokege | 166 |

| | | |
|-------|--|-----|
| 1075. | 41. Ğurban erdeni-yin erdem-i
dayan duridqaqu sudur | 110 |
| 1076. | 42. Yosun-u sudur arad-i teři-
gektü rasiyan-u dulsul-un tayıl-
buri | 143 |
| 1077. | 43. Arad-i teřigektü rasiyan-u
dusul-un yarčay | 3 |
| 1078. | 44. Rasiyan-u dusul-un egške-
büri | 11 |
| 1079. | 45. Arad-i teřigektü rasiyan-u
dusul | 15 |
| 1080. | 46. Ğayurida-yin qabčayai-ača
getülgegči | 22 |
| 1081. | 47. Šasin erdeni-yin domuy | 27 |
| 1082. | 48. Yirtinčüt-yin orun bayidal
ba angqan-u toytaysan nomlal | 13 |
| 1083. | 49. Blam-a-yuyan böglegtü.ete
dayudaysan | 5 |
| 1084. | 50. Qongsim bodhisatv-a-yin
čöb-tün čay-un kümüd-tür iledte
bošuy | 18 |
| 1085. | 51. Mongyol üstüg-tün ilyal | 37 |
| 1086. | 52. Mani duradqayči silüg | 5 |
| 1087. | 53. Itegel kötelbüri sidi yaryay-
či | 13 |
| 1088. | 54. Qous yosun-u durim surtal | 4 |
| 1089. | 55. Oyan-i nom-dur sudulqa
uñdis | 7 |
| 1090. | 56. Margen be teneg-i sinjilektü
sudur | 21 |
| 1091. | 57. Dar-a eke-yin tındıtın-tı
uy-i todurayuluydı domuy | 51 |

| | | | | | |
|-------|---|----|-------|---|----|
| 1092. | 58. Kögsin be jalayu qoyar-un kelelögessen domuy | 35 | 1106. | 71. Qariyangyui itegel | 7 |
| 1093. | 59. Candr-a abhidarma-yin irtigel | 12 | 1107. | 72. Čaylasi ügei nasutu belge biligtü | 14 |
| 1094. | 60. Furban erdeni-yin öljei qutuy-un silüg | 5 | 1108. | 73. Čoytu jandan | 8 |
| 1095. | 61. Simnus em-e-yin...(?) qoriyul tamakin-u | 5 | 1109. | 74. Töbed üstüg | 3 |
| 1096. | 62. Orčilang-ača uyidqu nerettü sartal | 7 | 1110. | 75. Buyan nigül-tün ilyal | 10 |
| 1097. | 63. Tamaki-yin gem üjegülügči | 9 | 1111. | 76. Mani angaiqu yosun | 2 |
| 1098. | 64. Badm-a sambav-a baysi-yin arakin-u qoriyul | 21 | 1112. | 77. Eñedkeg-tün arban jiryuyan üstüg-üd | 2 |
| 1099. | 65. Nom-i sanayulqu möngke busu-yi üjegülügßen | 9 | 1113. | 78. Bačay-un sangvar sakiqu yosu | 8 |
| 1100. | <i>This number has been overlooked.</i> | | 1114. | 79. Boyda blam-a-dur sitüktü ubadis | 7 |
| 1101. | 66. Ökin tıgri-yin maytayal | 3 | 1115. | 80. Körtüg bey-e-yin gegen-i üjektü-yin takil üiledkü | 18 |
| 1102. | 67. Sigemüni-yin maytayal | 6 | 1116. | 81. Qutuy ru yurban erdeni-dür itegel yabuyulqu | 5 |
| 1103. | 68. Boyda blam-a-luy a lam-a-yi ilyal ügen jalbaril | 6 | 1117. | 82. Migcem-tün jalbaril | 1 |
| 1104. | 69. Šasin-i badarayuluyči irtügel | 4 | 1118. | 83. Ülemji sanal-in irtügel | 7 |
| 1105. | 70. Tebčil yertündüg-i nayiray-laysan ubadis | 12 | 1119. | 84. Mani-yin egesig | 5 |
| | | | 1120. | 85. Dar-a eke-yin maytayal | 35 |
| | | | 1121. | 86. <i>Prayers, etc.</i> | 13 |
| | | | 1122. | 87. Skuhi gžun | 99 |
| | | | 1123. | 88. <i>Illustrations</i> | 14 |
| | | | 1124. | 89. <i>Burkhans</i> | 13 |

9. Khokiurtayevsky datsan (Qokiyurtai-yin Dasilhündübling)

Tibetan Works

| | | | | | |
|-------|---|----|------------|--|--|
| 1125. | 1. Ddu 'ma la hjug pañi btan bčos kyi dgoñs pa gsal bañi me loñ | 66 | 1127. | 3. Byan čhub lam gyi agron ma 5 | |
| 1126. | 2. Hphrin ba kyī rnam bñag | 52 | 1128-1132. | 4. Mñam med coñ kha pañi lam rim čhe ba, parts 1-5 161, 62, 149, 66, 197 | |
| | | | 1133. | 5. Šos rab kyi pha rol tu phyin | |

| | | | | |
|--------------------------------|-------|-------|-----------------------|----------------------------|
| pahi bstan bčos mñon par rtogs | 1136. | 8. | Sku sna chogs kyi par | 4 |
| pahi hğrel ba | 95 | 1137. | 9. | Mėhod pahi yo byad kyi par |
| 1134. 6. Hkhor lohi gžun | 60 | | | 8 |
| 1135. 7. Skuhi gžun | 13 | | | |

10. Tugnugaltayevsky datsan (Tügn-e yalvai-yin dačang)

(The name of this monastery is not found in the ensuing names of monasteries,
as it was founded in the 20th century.)

Tibetan Works

| | |
|---|----|
| 1138. 1. Dpal rdo rje sder mo rgyas
pahi gžuns | 10 |
| 1139. 2. Hdul ba rgya mchohi sñin po
bsdus pa | 4 |
| 1140. 3. Dpal dus kyi hğhor lo la rten
pahi bla mahi rnal hbyor | 7 |
| 1141. 4. Dehi bsdus pa | 2 |
| 1142. 5. Šam bha lahi smon lam | 4 |
| 1143. 6. Sdug bañal ži bar byed pahi
sñags | 1 |
| 1144. 7. Chul khirms yan dag par
beruñ bahi man ñag | 21 |
| 1145. 8. Čhañs spyod dge bañen dañ
bar ma rab hbyuñ gi bsalab bya | 32 |
| 1146. 9. Hphags pa šes rab kyi pha
rol tu phyin pa rdo rje gčod pa | 72 |
| 1147. 10. Hphags pa che dañ ye šes
dpag tu med pa | 25 |
| 1148. 11. Hphags pa gcug gtor dkar
moñi gdugs | 28 |

| | |
|--|----|
| 1149. 12. Hpha gs pa gcug gtor dkar
moñi bzlog pa | 4 |
| 1150. 13. Hphags pa bzan spyod smon
lam | 16 |
| 1151. 14. Hphags pa byams smon | 6 |
| 1152. 15. Bdag gi byañ čhub | 14 |
| 1153. 16. Mthañ yas ma | 8 |
| 1154. 17. Bde smon žin mčhog sgo
hbyed ma | 15 |
| 1155. 18. Gsan hdus smon lam | 10 |
| 1156. 19. Žo bo rjes mjad pahi rig
pahi smon lam | 3 |
| 1157. 20. Bstan pa rgyas pahi smon lam | 3 |
| 1158. 21. Dmigs rce ma | 1 |
| 1159. 22. Bajra sattwa | 1 |

Mongolian Works

| | |
|--------------------------------------|--------|
| 1160. 23. Üstig | 2 |
| 1161. 24. Itegel yabuyulqu-yin sudur | 5 |
| 1162. 25. Burkħans | 3 |
| 1163. 26. Illustrations | 18 |
| 1164-65. 27. Prayers | 15, 10 |

11. Tsulginsky datsan (Čuyuly-a yin Šaddubsarbabaling)

Tibetan Works

| | | | | | |
|------------------------|--|-----|-------|--|-----|
| 1166. | 1. Dpaḥ gčig bdud las rnam rgyal gyi bla rgyud gsol ḥdebs | 2 | 1180. | 15. Otačis-un blam-a-yin ...(?) tayilburi | 16 |
| 1167. | 2. Dpaḥ gčig bdud las rnam rgyal gyi sgrub thabs | 26 | 1181. | 16. Furban mavu jayayan-u egüden-i qayaq sudur | 54 |
| 1168. | 3. Ca kra bču gsum | 2 | 1182. | 17. Bodi mör-ün jerge-dür oyun sudulqu sudur | 106 |
| 1169. | 4. Ne brgyud gsol ḥdebs | 4 | 1183. | 18. Ayizay-un ülemji nom | 330 |
| 1170. | 5. Klu ḥbum dkar po | 165 | 1184. | 19. Degedü nom-i sanayulqu sudur | 6 |
| 1171. | 6. Klu nag po | 4 | 1185. | 20. Tonilqu mör-ün čing joriy | 4 |
| 1172. | 7. Bčom ldan ḥdas ma šes rab kyi pha rol tu phyin paḥi sñiñ po | 11 | 1186. | 21. Rdo rje gčod paḥi dar lčogs (in Tibetan) | 16 |
| 1173. | 8. Rje bcun sgrol ma la phyag ḥchal ŋi šu rca gčig ma | 12 | 1187. | 22. Rgyal mchan rce moḥi dpuñ rgyan (in Tibetan) | 6 |
| 1174. | 9. Bod kyi yi ge dbyaṅs gsal sgron me | 8 | 1188. | 23. Om ma ri padme hüm | 1 |
| 1175. | 10. Hal ha rje bcun dam paḥi žabs brtan gsol ḥdebs | 5 | 1189. | 24. Dhāraṇi rigs gsum mgon po | 1 |
| <i>Mongolian Works</i> | | | 1190. | 25. Rta mgrin gyi dar lčogs | 1 |
| 1176. | 11. Mongyol-un üstüg | 9 | 1191. | 26. Rluñ rta | 1 |
| 1177. | 12. Itegel | 4 | 1192. | 27. Dmigs brce ma | 1 |
| 1178. | 13. Mani ungsiqu-yin ači | 2 | 1193. | 28. Gcug gtor rnam rgyal maḥi mčhod rten | 1 |
| 1179. | 14. Buyan quriyaqu kilinče-yi ariḷyaqu sudur | 11 | 1194. | 29. Bzañ spyod smon lam gyi dar lčogs | 1 |

12. Tsongolsky datsan (Čongyol-un Baldangbrayibungling)

(it was the oldest monastery)

Tibetan Works

| | | | |
|--|-------|-------------------|--|
| <i>Tibetan Works</i> | | parts 1-11 | 19, 20, 24, 32, 80,
66, 41, 44, 48, 15, 4 |
| 1195-1205. 1. Rje thams čad mkhyen pa
oča kha pa čhon poči rnam thar, | 1206. | 2. Bod kyi ka kha | 3 |
| | 1207. | 3. Skyabs ḥgro | 4 |

| | | | | | |
|-------|--|----|-------|--|----|
| 1208. | 4. Bla ma mčhod paḥi čho ga | 19 | | | |
| 1209. | 5. Byaṅ čhub ltuṅ bśags | 6 | 1227. | 23. Brgyud paḥi gsol ḥdebs | 2 |
| 1210. | 6. Rten ḥbrel bstod pa lega
bśad aṅiṅ po | 8 | 1228. | 24. Bstod pa yon tan dkyil
ḥkhor ma | 3 |
| 1211. | 7. Jo bo rjeḥi bstod pa phun
sum chogs pa | 6 | 1229. | 25. Rje bcun ḥjam dbyaṅs kyi
bstod pa šes rab gsal byed ma | 2 |
| 1212. | 8. Lam rim gsol ḥdebs lam
mčhog sgo ḥbyed ma | 9 | 1230. | 26. Mkhyen rab ḥjam dpal
dbyaṅs kyi bstod pa | 3 |
| 1213. | 9. Bsaṅs kyi rnam bžag | 7 | 1231. | 27. Sgrol dkar yid bžin ḥkhor
loḥi bstod pa | 3 |
| 1214. | 10. Dpal ldan sa gsum ma | 7 | 1232. | 28. Rje bcun seṅ ldeṅ nags kyi
bstod pa mkhas paḥi gcug rgyan | 6 |
| 1215. | 11. Byaṅ čhub lam gyi rim paḥi
ḥams len mdor badus | 7 | 1233. | 29. Rje bcun sgrol dkar gyi
bstod pa mkhyen brce dri med
ma | 4 |
| 1216. | 12. Bstod pa byin riabs myur
ḥjug ma | 4 | 1234. | 30. Ḥjam dpal gyi bstod pa ye
šes yon tan bzaṅ po | 2 |
| 1217. | 13. Bstan paḥi bzalas rab bdun
gyi bstod pa | 2 | 1235. | 31. Ḥphags pa ḥjam dpal gyi
moḥan yaṅ dag par brjod pa | 30 |
| 1218. | 14. Che dbaṅ rgyud paḥi bla
rgyud gsol ḥdebs | 3 | 1236. | 32. Ḥphags pa gcug gtor dkar
mo | 18 |
| 1219. | 15. Che bstod ṅi bžon ḥčhar
dgah ma | 2 | 1237. | 33. Ḥphags pa gcug gtor dkar
moḥi bslog pa | 3 |
| 1220. | 16. Grub čhen las kyi rdo rjeḥi
bstod pa | 2 | 1238. | 34. Spyen ḥdren khruś gsol | 10 |
| 1221. | 17. Rje bcun byams mgon gyi
bstod pa | 4 | 1239. | 35. Rje bcun sgrol ma phyag
ḥchal ṅi šu reā gčig | 5 |
| 1222. | 18. Thub paḥi dbaṅ poḥi mjad
pa bču gṅis kyi bstod pa | 3 | 1240. | 36. Rje bcun ḥphags ma sgrol
maḥi maḥan brgyas reā brxvad
pa | 6 |
| 1223. | 19. Rje bcun mi ryo mgon po
la bstod pa byin riabs čhu gter | 4 | 1241. | 37. Ḥphags pa rdo rje rnam
ḥgsum | 5 |
| 1224. | 20. Bsaṅ bžag gi aka gsum thugs
la bstod pa | 3 | 1242. | 38. Klu mčam nag pa ṅi bu | |
| 1225. | 21. Thugs rje čhen po phyag
ḥḥi ḥḥi bstod pa | 3 | | | |
| 1226. | 22. Ḥbrom la bstod paḥi mgar | | | | |

| | | | | | |
|--------|--------------------------------|---|-----------------------|---|-----|
| | byed pa theg pa čhen pohi mdo | | 1255. | 52. Blo čhen hjam dpal ma | 3 |
| | | 3 | 1256. | 53. Bstan aruñ čhen po čaṇs pa ¹ | |
| 1242a. | 39. Bčom ldan ḥdae ma šes rab | | | dus snon myur byom | 2 |
| | kyi pha rol tu phyin paḥi sñiñ | | 1257. | 54. Blo thugs bskyeñ ma | 2 |
| | po | 5 | 1258. | 55. Thams čad mkhyen pa blo | |
| 1243. | 40. Che gzuñs | 2 | | bzan skal bzan rgya mchoḥi | |
| 1244. | 41. Byams pa dam bčah baḥi | | | ḥkhruñs rabs | 2 |
| | gzuñs | 2 | 1259. | 56. Ja mčhod | 2 |
| 1245. | 42. Hphags pa ego drug pa | 3 | 1260. | 57. Hphags pa bzan spyod smon | |
| 1246. | 43. Ḥdah kaḥi ye šes | 2 | | lam | 8 |
| 1247. | 44. Thub dbaṇ žal pad ma | 3 | 1261. | 58. Hphags pa byams paḥi smon | |
| 1248. | 45. Čho hphrul bstod pa rgya | | | lam | 3 |
| | čhen chogs gñis ma | 4 | 1262. | 59. Hphags pa spyod hjug smon | |
| 1249. | 46. Ñe brgyud gsol ḥdebs | 4 | | lam | 6 |
| 1250. | 47. Phyag stoñ ḥkhor loḥi ngon | | 1263. | 60. Hphags pa mthaḥ yas ma | 4 |
| | po ñag dbaṇ blo bzan rgya | | 1264. | 61. Bde smon žiñ mčhog ego | |
| | mchoḥi ḥkhruñs rabs gsol ḥdebs | 3 | | hbyed ma | 7 |
| | | 3 | 1265. | 62. Gañ ḥdus smon lam | 5 |
| 1251. | 48. Rje bcun tā ra nā thaḥi | | 1266. | 63. Bstan ḥbar ma | 3 |
| | ḥkhruñs rabs gsol ḥdebs | 2 | 1267. | 64. Bañs rjas mčhod gtor ma | 5 |
| 1252. | 49. Rje bcun blo bzan ye šes | | 1268. | 65. Gtor ḥbul ma | 4 |
| | kyi gsol ḥdebs | 6 | 1269. | 66. Rgyan drug rgya čhen mčhog | |
| 1253. | 50. Rje bcun blo bzan bstan | | | gñis ma | 2 |
| | paḥi sgron meḥi bkah drin gsol | | 1270. | 67. Gži bdag gtor ma | 2 |
| | ḥdebs ḥhum čhuñ | 6 | <i>Mongolian Work</i> | | |
| 1254. | 51. Byin rabs mčhog sool ma | 2 | 1271. | 68. Üliger-ün dalai | 284 |

13. *Arakiretsky datsan (Aru koriyeti-yin Candangdarjaling).*

| | | | | |
|----------------------------|--------------------------------|-------|------------------------------|----|
| <i>Tibetan Work, 1 do.</i> | | 1273. | 2. Ma ni | 1 |
| 1272. | 1. Grab čhen mi tra jo gi phyi | 1274. | 3. Bzan spyod smon ma gi dar | |
| | mañ gñis gñis gyi mañ thar lo | | lōgs | |
| | sgyis thar lōgs dāḥi paḥi hjug | 1275. | 4. Rluñ rta | |
| | | | | 38 |

14. Kudarinsky datsan (Kudert¹-yin Tübdendarjaling)

Tibetan Works

1276. 1. Byan čhub lam gyi rim pa la
blo abyon ba la thog mar blo
sbyon 59
- 1276a. 2. Dnos po bgyad dan don bdun
bčuhi rnam bžag 28
1277. 3. Rtags rigs kyi rnam bžag ŋuñ
gæl legs bžad gær gyi hphren
mjės 60
1278. 4. Gtan chig rig pañi sdom chig
rigs lam gæl bañi me loñ 10
1279. 5. Blo rigs kyi sdom chig blan
dor gæl bañi me loñ 7
1280. 6. Blo rigs rnam bžag ŋuñ gæl
legs bžad gær gyi hphren mjės
37
1281. 7. Phyogs glan gis mjad pañi
phyogs čhos hkhör lo 10

1282. 8. Mkhjen gsum gyi don gsum
padma dkar poñi hkhri šin 11
1283. 9. Thos bsam bagom gsum gyi
rnam bžag blta nan mun sel 18
1284. 10. Hphags pa šes rab kyi pha
rol tu phyin pa rdo rje gčod pa
56
1285. 11. Rdo rje gčod pañi pha rol
tu phyin pañi lam hjęg pañi mdo
22
1286. 12. Rdo rje gčod pa (in Tibetan
and Mongolian) 87
1287. 13. Bde smon 4
- Mongolian Works*
1288. 14. Qutuy-tu degedü yekede
tonilyayči nerettü sudur 105
1289. 15. Rnam rgyal mčhod rten 1

15. Barguzinsky datsan (Baryujin-u Gendüngladdubling)

Tibetan Works, etc.

1290. 1. Rje bcun sgrol ma la ston
mčhod 12
1291. 2. Dpal rdo rje hjęs byed kyi
bla rgyud gæl hdebs 3
1292. 3. Dpal rdo rje hjęs byed kyi
lha bču gsum gyi agrub thaḥs 53
1293. 4. Dpat rdo rje hjęs byed kyi
smon lam šis brjed 7
1294. 5. Myur mjad ye šes kyi mgon

- po phyag drug pañi gtor čhog
bekans geo 47
1295. 6. Dam čan čhos kyi rgyal poñi
gtor čhog bekans geo bsted bakul
35, 45
1296. 7. Hdod khams dbañ phyug ma
dmag sor rgyal moñi agrub thaḥs
24
1297. 8. Čhos skyon drog pa lčam sññ
gi smon rtogs bekans hžags 21

| | | | | | |
|-------|---|-----|-------|--|----|
| 1298. | 9. Gsañ bañi bdag po dpal phyag
na rdo rjeñi bakañs bśags | 127 | 1302. | 13. Hphags pa che dan ye śes
dpag tu med pa | 44 |
| 1299. | 10. Rgyal po čhen po rnam sras
la gtor ma hbul bañi rim pa
mnon rtogs bakañs bśags | 20 | 1303. | 14. Dmigs brce ma | 2 |
| 1300. | 11. Lha čhen dpal mgon gdon
bžir mčhod gtor hbul chul mnon
rtogs bakañs bśags dan bčas pa | 105 | 1304. | 15. Ma ñi | 6 |
| 1301. | 12. <i>Title illegible</i> | 3 | 1305. | 16. Bzan spyod srañ lam gyi
dar lčogs | 1 |
| | | | 1306. | 17. Rluñ rta | 1 |
| | | | 1307. | 18. Rgyal mchan rce moñi dpun
rgyan | 1 |

16. Yanghajinsky datsan (Yangyajin-u Dasisarbabaling)

Tibetan Works

| | | | | | |
|-------|---|-----|-------|---|-------|
| 1308. | 1. Hphags pa thar pa chen po | 115 | 1312. | 5. Hphags pa śes rab kyi pha rol
tu phyin pa rdo rje gčod pa | 75 |
| 1309. | 2. Hjam dpal mchan brjod kyi
hğrel ba | 123 | 1313. | 6. Byan chub bde lam gyi dmigs
bekor čha chan gi chigs bčad | 26 |
| 1310. | 3. Byan čhub lam gyi rim pañi
dmar khrid | 33 | 1314. | 7. Bzan spyod sogs smon lam
hđus ma | 78(?) |
| 1311. | 4. Gsañs hjug rgyal po padmo
ñiñiñi čho ga | 1 | 1315. | 8. Rten la hbul rgyuñi gñuñ
mdo | 1 |
| | | | 1316. | 9. Rluñ rtañi gzuñs | 1 |

17. Jagasutayevsky datsan (Jiyasutai-yin Dasirabjalang)

Tibetan Works

| | | | | | |
|-------|---|----|-------|--------------------------|----|
| 1317. | 1. Hphags pa śes rab kyi pha rol
tu phyin pa rdo rje gčod pa | 55 | | brgyud gsol hdebs | 6 |
| 1318. | 2. Thub pa čhen poñi bla | | 1319. | 3. Mñon rtogs begom chul | 26 |
| | | | 1320. | 4. Rnam rgyal mčhod rten | 1 |

18. Atsaisky datsan (Ača-yin Tübdendarjalang)

Tibetan Works

| | | | | | |
|------------|---|--|--|--|--|
| 1324-1337. | 1. Bdud rai oñiñ po yañ lağ
brgyad pa gsañ ba mñan nag yen | | | tan rgyud kyi lhan thabñi ng rau
cha bdun sei bañi kadpañi mñan
hčiñi žags gčod ral gri. rten 1-17 | |
|------------|---|--|--|--|--|

45, 23, 38, 17, 27, 26, 24, 4, 39,
7, 17, 15, 11, 23, 42, 22, 12
1338-1402. 2. Ri bo dge rgyas thub
betan dar rgyas glin gi čhos spyod
rab gsal 4, 5, 2, 24, 3,
15, 3, 4, 3, 6, 6, 2, 2, 2, 3, 2,
6, 6, 3, 3, 2, 5, 3, 2, 5, 3, 2, 5, 3,

2, 2, 4, 2, 2, 2, 3, 2, 6, 2, 6, 3, 6,
2, 1, 5, 2, 2, 3, 2, 2, 4, 4, 2, 2,
11, 9, 5, 3, 6, 3, 6, 4, 6, 4, 2
1403. 3. Hphags pa šes rab kyi pha
rol tu phyin pa rdo rje gčod pa
61

19. Sartulsky datsan (Sartayul bulay-un Gandangpunčuyling)

Tibetan Works

1404. 1. Byan čhub lam rim khrid yig
hjam paši dbyans kyi žal luñ 98
1405. 2. Dnos po brgyad don bdun
bčuhi rnam bžag 27
1406. 3. Blo rig gi mthañ dpyod
mkhas paši yid hphrog 9
1407. 4. Blo rig mthañ dpyod rje bcun
čhos kyi rgyal mchan gyi gšun
22
1408. 5. Dpal gšan ba hdus paši bla
brgyud bdag bskyed 62
1409. 6. Dpal gšan ba hdus paši ras
bris beam gtan gyi dkyil hkhor
sgrub mčhod 31
1410. 7. Slob dpon rñin ma paši lugs

kyi mi tra brgya rea brgyad 40
1411. 8. Ži khro rig brgya 14
1412. 9. Zab rgyas ži khro 16
1413. 10. Žib mo čhos ñid bar do no
hphrod 35
1414. 11. Srid pa bar doñi no hphred
23
1415. 12. Mi hkhruks lha dguñi dkyil
hkhor gyi čho ga 24
1416. 13. Mi tra brgya reañi nan chan
kha par mañi gšun gi rjes hbran
29
1417. 14. Rdo rje gčod pa 69
1418. 15. Bkra šis čhar hbebs 380
1419. 16. Gšuns hdus kyi đkar čhağ 4

20. Bulaksky datsan (Bulay-un dočang)

Tibetan Works

1420. 1. Byan čhub lam rim gyi dmar
khrid 28

1421. 2. Šan mon dag gšun hñal
hñam nag 9
1422. 3. Čağkha pa la stañ mčhod

| | | | |
|--------------------------|----|--|----|
| hbul baḥi čho ga | 23 | 1424. 5. Hphags pa che dan ye šes dpag | |
| 1423. 4. Rdo rje gčod pa | 66 | tu med pa | 25 |

21. *Ucetuyevsky datsan (Öčiyetei-yin Darjarabjalang)*

Tibetan Works

| | |
|---------------------------------------|-----|
| 1425. 1. Bde gšegs mčhod paḥi čho ga | |
| bedus pa yid bžin nor bu | 28 |
| 1426. 2. Mehod hbul hdon čha | 10 |
| 1427. 3. Rdo rje gčod pa | 76 |
| 1428. 4. Hphags pa thugs rje čhen po | |
| žal bču gčig pa dpal mo lugs kyi | |
| sgrub thabs | 38 |
| 1429. 5. Smyun gnas kyi go rim | 7 |
| 1430. 6. Hphags pa thugs rje čhen po | |
| la betod pa | 4 |
| 1431. 7. Bya byed las gsum | 1 |
| 1432. 8. Ma ṇiḥi sgrub thabs zab mo 4 | |
| 1433. 9. Hphags pa thar pa čhen poḥi | |
| phyogs su rgyas pa | 128 |
| 1434. 10. Bdud char bčod paḥi snags 1 | |

| | |
|---------------------------------------|----|
| 1435. 11. Stoā čhen mo rab tu ḥjoma | |
| pa | 43 |
| 1436. 12. Rigs snags kyi rgyal mo rma | |
| bya čhen mo | 51 |
| 1437. 13. Rigs snags kyi rgyal mo ao | |
| sor ḥbar ma | 47 |
| 1438. 14. Basil baḥi chal čhen poḥi | |
| mdo | 20 |
| 1439. 15. Gsañ snags čhen po rjes su | |
| hjin paḥi mdo | 12 |

Illustrations

| | |
|---------------------------------------|---|
| 1440. 16. Rlun rta | 1 |
| 1441. 17. Rgyal mchan roe moḥi dpun | |
| rgyan | 1 |
| 1442. 18. Rdo rje gčod paḥi dar lčogs | 1 |

22. *Gegetuyevsky datsan (Gegetü-yin Dambabrayibungling)*

Tibetan Works

| | |
|-------------------------------------|-----|
| 1443. 1. Thar pa čhen po | 119 |
| 1444. 2. Čhe čhog ḥči med ḥdod jo | |
| čben gčrgyal po | 40 |
| 1445. 3. Skyābs ḥgro | 1 |
| 1446. 4. Ā yu čaḥi gams | 2 |
| 1447. 5. Kan rig rnam pa rnam snjed | |
| la četen paḥi ḥrgyang ḥdebs grol | |

| | |
|---------------------------------------|----|
| ḥdebs | 2 |
| 1448. 6. Bčom ldan ḥdas kun rig gi | |
| čho ga | 69 |
| 1449. 7. Kan rig gi mthar mdo | 1 |
| 1450. 8. Grub čhen dril bu paḥi sgrub | |
| thabs bde mčhog | 4 |
| 1451. 9. Bde mčhog gi čho ga | |
| 1452. 10. Sman ḥlad čho ga | |

| | | | |
|------------|---|---|--|
| 1453. | 11. Sman blaḥi smon lam | 3 | 5, 8, 8, 3, 6, 7, 5, 11, 6, 5, 4, 6, |
| 1454. | 12. Mgon po phyag drug paḥi
gtor čhog | 36 | 5, 2, 2, 4, 9, 9, 3, 3, 2, 7, 3, 2,
2, 9, 1, 8, 3, 7, 4, 8, 5, 3 |
| 1455. | 13. Mgon dkar yid bžin nor
buḥi gtor čhog | 6 | 1525. 29. Thub pa gnas brtan bču drug
mčhod čin gsol ba ḥdebs |
| 1456. | 14. Dam čan čhos kyi rgyal poḥi
gtor čhog | 32 | 1526. 30. Rgyal ba byams paḥi sgrub
thabs |
| 1457. | 15. Ḥdod khams dbaḥ phyug ma
dmag zor rgyal moḥi sgrub thabs | 35 | 1527. 31. Sñiṇ rje byams pa |
| 1458. | 16. <i>Title illegible</i> | 8 | 1528. 32. Bstan pa rgyas paḥi smon
lam |
| 1459. | 17. Žal bži paḥi mčhod gtor | 45 | 1529. 33. Zab yaṇs čhen mo |
| 1460. | 18. Dpal phyag na rdo rjeḥi
gtor čhog | 15 | 1530. 34. Ltun bšags dag paḥi smre
nag gsol ḥdebs |
| 1461. | 19. Čhos skyoṇ lčam sriṇ gi
gtor čhog | 15 | 1531. 35. Rje bcun byams mgon gyi
bstod pa |
| 1462. | 20. Lha čhen chaṇs pa čhen
poḥi mñon rtogs | 10 | 1532. 36. Smon chig phan bdeḥi čhar
ḥbebs |
| 1463. | 21. Ye šes kyi mkhaḥ ḥgro ma
seṅge gdon ba čan | 10 | 1533. 37. Rgyal ba byams mgon gyi
bstan pa thugs bskyed gzunṣ |
| 1464. | 22. Ma ṇi ril sgrubs kyi čho ga | 7 | 1534. 38. Žiṇ mčhog yid dgaḥ čhos
ḥjin |
| 1465. | 23. Ma ṇi ril sgrubs kyi čho ga
byed paḥi go rim | 4 | 1535. 39. Bčom ldan ḥdas bde bar
gšegs pa sum ču so lña la brten
nas ltuṇ bšags čho ga |
| 1466. | 24. Ma ṇi bskul baḥi chigs bčad | 2 | 1536. 40. Rgyal stobs byaṇ čhub |
| 1467. | 25. Mgo yaṇ baḥi gzunṣ | 1 | <i>Mongolian Work, etc.</i> |
| 1468. | 26. Ḥkhrus rgyas pa byed chul | 4 | 1537. 41. Sukavadi-yin orun-u joki-
yal |
| 1469. | 27. Spyān ras gzigs kyi las bum
sgrub chul | 2 | 1538. 42. Ḥphags pa che daṇ ye šes
dpag tu med pa |
| 1470-1524. | 28. Čhos spyod rab gsal,
parts 1-55 | 4, 5, 2, 5, 4, 2, 3, 19,
9, 1, 2, 2, 2, 1, 3, 20, 4, 3, 6, 6, 4, | 1539. 43. Rnam rgyal ma |
| | | | 1540. 44. Rdo rje gšod pa |
| | | | 1541. 45. Bla ma rce ba |

| | | | | | |
|-------|-----|--|----|---|--------|
| 1542. | 46. | Šes rab kyi pha rol tu phyin
pa hbum bsdus pa | 17 | mčhod | 5 |
| 1543. | 47. | Gnam sa snan brgyad | 22 | 1551. 55. Bde gšegs brgyad mčhod
paḥi čho ga | 23 |
| 1544. | 48. | Pan čhen rin po čheḥi mjad
pa | 4 | 1552. 56. Bstod dan smon chig mdor
bsdus | 4 |
| 1545. | 49. | Lhiag paḥi smon lam | 5 | 1553. 57. Mčhod hbul ḥdon čha | 10 |
| 1546. | 50. | Žabs bitan gsol ḥdebs | 4 | 1554. 58. Ḥod dpag med kyi smon
lam | 5 |
| 1547. | 51. | Hu hen hu thog thu mčhog
gi žabs brtan | 3 | 1555. 59. <i>Burkhans</i> | 14 |
| 1548. | 52. | <i>Title illegible</i> | 3 | 1556-57. 60. <i>Illustrations and prayers</i> | 36, 27 |
| 1549. | 53. | Char bčod paḥi snags | 1 | | |
| 1550. | 54. | Bla ma mčhod paḥi chogs | | | |

23. Jilinsky datsan (Jide-yin Dondubdasiling)

Tibetan Works

| | | | | | | | |
|-------|----|--|-----|-------|-----|---|----|
| 1558. | 1. | Hphags pa šes rab kyi pha
rol tu phyin pa brgyad ston pa | 429 | 1567. | 10. | Dpal mgon žul bži la mčhod
gtor hbul chul | 13 |
| 1559. | 2. | Dpal rdo rje ḥjigs byed kyi
bla rgyud | 2 | 1568. | 11. | Rgyal po čhen po rnam sras
la mčhod gtor hbul ba | 20 |
| 1560. | 3. | Ḥjigs byed kyi mñon rtogs | 40 | 1569. | 12. | Čhos skyon lčam sriñ gi gtor
čhog | 15 |
| 1561. | 4. | Ḥjigs byed kyi smon lam | 7 | 1570. | 13. | Lha čhen chañs pa | 9 |
| 1562. | 5. | Lhun grub bde ba | 1 | 1571. | 14. | Gdoñ gnas rnam dag | 1 |
| 1563. | 6. | Myur mjad ye šes kyi mgon
po phyag drug paḥi gtor čhog | 32 | 1572. | 15. | Dpal phyag na rdo rjeḥi
gtor čhog | 14 |
| 1564. | 7. | Mgon dkar yid bžin nor buḥi
bektor | 5 | 1573. | 16. | Che čhog ḥčhi med ḥdod jo | 28 |
| 1565. | 8. | Dañ čan čhos kyi rgyal poḥi
gtor čhog | 24 | 1574. | 17. | Tadyathā | 1 |
| 1566. | 9. | Ḥdod khams dbañ phyug ma
dmag gzor rgyal moḥi sgrub thābs | 31 | 1575. | 18. | Bla rgyud | 2 |
| | | | | 1576. | 19. | Grub čhen dril bu paḥi lugs
kyi bde mčhog | 39 |
| | | | | 1577. | 20. | Sgrol maḥi rgyud | 39 |
| | | | | 1578. | 21. | Bčom ldan ḥdas kum riḡ gi | |

| | | | | | |
|-------|--|-----|-------|---|-----|
| | žo ga | 64 | 1599. | 42. Bčom ldan h̄das rdo r̄jeim
h̄khrugs paḥi dkyil čhog | 36 |
| 1579. | 22. Mi h̄khrugs pa lha dguḥi
dkyil h̄khor gyi žho ga | 24 | 1600. | 43. Mi h̄khrugs paḥi čho ga
smon lam | 4 |
| 1580. | 23. Thar pa čhen poḥi mdo sde
klog chul | 5 | 1601. | 44. Rgyal po gser gyi lag paḥi
smon lam | 10 |
| 1581. | 24. H̄phags pa thar pa čhen po | 196 | 1602. | 45. Byaṅ čhub sems dpaḥi
spyod pa la h̄jug pa | 138 |
| 1582. | 25. Rdo r̄je gčod pa | 69 | 1603. | 46. Mdo sde rgyan rgyas pa | 126 |
| 1583. | 26. H̄phags pa h̄jam dpal gyi
mchan yaṅ dag par br̄jod pa | 19 | 1604. | 47. H̄phags pa h̄jam dpal gyi
mchan yaṅ dag par br̄jod pa | 27 |
| 1584. | 27. Gzaḥ rname kyi yum | 9 | 1605. | 48. Mkhyen rab h̄jam dpal gyi
bstod pa | 5 |
| 1585. | 28. Skar maḥi yum | 6 | 1606. | 49. H̄phags pa gcug gtor dkar
mo | 29 |
| 1586. | 29. H̄phags pa phyogs bču mun
sel | 20 | 1607. | 50. H̄phags pa gdugs dkar moḥi
bzlog pa | 4 |
| 1587. | 30. Nes pa kun sel | 5 | 1608. | 51. H̄phags pa rdo r̄je rnam
h̄joms | 6 |
| 1588. | 31. Gnam sa snaṅ brgyad | 12 | 1609. | 52. Kha mčhu nag po ži bar
byed paḥi mdo | 5 |
| 1589. | 32. H̄phags pa gser gyi bstod yig | 38 | 1610. | 53. R̄je bcun agrol ma | 12 |
| 1590. | 33. Bkra šis pa brcegs pa | 15 | 1611. | 54. R̄je bcun ma h̄phags ma
agrol ma | 10 |
| 1591. | 34. Byaṅ čhub lam rim gyi khrid | 23 | 1612. | 55. Bčom ldan h̄das ma šes rab
kyi pha rol tu phyin paḥi sñiṃ po | 9 |
| 1592. | 35. Bagom bzlas bslab bya | 15 | 1613. | 56. Che gzuṅs | 3 |
| 1593. | 36. Skyabs hgroḥi khrid yig | 15 | 1614. | 57. Byams pa dam boah baḥi
gzuṅs | 2 |
| 1594. | 37. Čhos rwaḥi bslab bya | 3 | 1615. | 58. H̄phags pa ego drug pa | 4 |
| 1595. | 38. Che gčig gi ṇams len byed
chul | 25 | 1616. | 59. H̄daḥ kaḥi ye šes | 3 |
| 1596. | 39. Las daṅ po pa rtags h̄jug
paḥi ṇams len | 14 | | | |
| 1597. | 40. Žiṅ mčhog bde ba čan du
theg čhen gyi rig la skyes paḥi
rim pa | 29 | | | |
| 1598. | 41. R̄je bcun agrol maḥi map-
daḥa bži ba | 4 | | | |

| | | | | | | | |
|-------|-----|--|----|-------|-----|--|-----|
| 1617. | 60. | Nag byin rlabs byed chul | 3 | 1635. | 78. | Sen ge gdon ba čan gyi bstod pa | 4 |
| 1618. | 61. | Sku gsum thugs brten | 7 | 1636. | 79. | Spyan ras gzigs kyi bsgom bzlas | 6 |
| 1619. | 62. | Bde gšegs brgyad kyi mčhod paḥi čho ga | 3 | 1637. | 80. | Sgrol maḥi maṇḍala bži paḥi čho ga | 3 |
| 1620. | 63. | Yid bžin nor bu | 5 | 1638. | 81. | Bsams mčhod ḥdod dgur ḥkhyil baḥi dgaḥ ston | 4 |
| 1621. | 64. | Thun drug du ṇams su len paḥi rnal ḥbyor | 9 | 1639. | 82. | Mčkun drug gi rnal ḥbyor | 5 |
| 1622. | 65. | Snags kyi rea ltun bšags pa byed chul | 10 | 1640. | 83. | Bla maḥi rnal ḥbyor | 2 |
| 1623. | 66. | <i>Title illegible</i> | 8 | 1641. | 84. | Skyabs mgon bla ma la brten paḥi che sgrub | 11 |
| 1624. | 67. | Gcug gtor rnam par rgyal ma | 7 | 1642. | 85. | Che rab kun tu chul ḥkhrims rnam dag beruṇ baḥi smon lam | 3 |
| 1625. | 68. | Che lha rnam gsum | 4 | 1643. | 86. | Rdo rje gčod pa | 65 |
| 1626. | 69. | Dpal ḥdus kyi ḥkhor loḥi bla maḥi rnal ḥbyor | 3 | 1644. | 87. | Bzan spyod smon lam | 17 |
| 1627. | 70. | Rje bcun ḥjam dbyaṇs | 3 | 1645. | 88. | Hphags pa byams smon | 7 |
| 1628. | 71. | Skyabs ḥgroḥi ṇams len | 3 | 1646. | 89. | Spyod ḥjug smon lam | 14 |
| 1629. | 72. | Dpal ḥkhor lo sdom paḥi rea rgyud | 5 | 1647. | 90. | Miḥaḥ yaḥ ma | 9 |
| 1630. | 73. | Rdo rje mkhah ḥgroḥi sbyin bsreg | 3 | 1648. | 91. | Bde smon zin mčhog sgo ḥbyed ma | 16 |
| 1631. | 74. | Rdo rje sems dpaḥi bsgom bzlas | 4 | 1649. | 92. | Gsen ḥdus smon lam | 10 |
| 1632. | 75. | Dam chig rdo rjeḥi bsgom bzlas | 3 | 1650. | 93. | Bstan ḥbar ma | 5 |
| 1633. | 76. | Phyag bži paḥi sgrub thabs | 2 | 1651. | 94. | Phun sum chogs paḥi dge ḥdun rnams kyi beṇo ba | 3 |
| 1634. | 77. | Rdo rje ḥjigs byed la mčhod gtor ḥbaḥi chul | 4 | 1652. | 95. | Čhi hwa lan thu no mog (in Mongolian) | 151 |
| | | | | 1653. | 96. | <i>Illustrations</i> | 2 |

24. *Bertsuyevsky datsan (Onon Berče-yin Dambadarjaling)*

Tibetan Works

| | | | |
|-------|----|-----------------------------------|----|
| 1654. | 1. | Bde ba čan du skyes paḥi smon lam | 35 |
|-------|----|-----------------------------------|----|

| | | | |
|-------|--|---|-----|
| 1655. | <i>This number has been overlooked</i> | | |
| 1656. | 2. | Hphags pa čes rab kyi pha rol tu phyin pa sdud pa | 100 |

| | | | | | | | |
|-------|----|--|----|-------|-----|-------------------------|--------|
| 1657. | 3. | Hphags pa che dan ye šes
dpag tu med pa | 27 | 1660. | 6. | Bzañ spyod smon lam | 15 |
| 1658. | 4. | Byaṅ čhub lam gyi sgron ma | 15 | 1661. | 7. | Mnol bsans gsar byas | 14 |
| 1659. | 5. | Šam bha lahi smon lam | 7 | 1662. | 8. | Burkhans | packet |
| | | | | 1663. | 9. | Prayers | packet |
| | | | | 1664. | 10. | Illustrations, Rluṅ rta | packet |

25. *Tukcinsky datsan (Tuyčín-u Gandangdarjaling)*

| | | | | | | | |
|----------------------|----|--|-----|-------|----|------------------------------------|----|
| <i>Tibetan Works</i> | | | | 1666. | 2. | Hphags pa hjam dpal mchan
brjod | 55 |
| 1665. | 1. | Hphags pa šes rab kyi pha rol
tu phyin pa sdud pa | 104 | 1667. | 3. | Bzañ spyod smon lam | 25 |

26. *Guninsky datsan (Günei-yin Dasidarjaling)*

| | | | | | | | |
|----------------------|----|--------------------------|--|-------|----|---------------------|----|
| <i>Tibetan Works</i> | | | | | | dpag tu med pa | 23 |
| 1668. | 1. | Hphags pa che dan ye šes | | 1669. | 2. | Bzañ spyod smon lam | 15 |

27. *Burgaltayevsky datsan (Čegeji Buryaltai-yin Dondubling)*

| | | | | | | | |
|----------------------|----|---------------------------|----|-------|----|----------------------------|---|
| <i>Tibetan Works</i> | | | | 1672. | 3. | Hphags pa byams smon | 6 |
| 1670. | 1. | Hphags pa rdo rje gčod pa | 71 | 1673. | 4. | Illustration of a suburran | 1 |
| 1671. | 2. | Bzañ spyod smon lam | 21 | | | | |

28. *Olkhonsky datsan (Ulqun-u Dasigempelling)*

[Ulqun (Russian—Olkhon) is the name of an isle of Baikal]

| | | | | | | | |
|----------------------|----|--|----|-------|----|---|---|
| <i>Tibetan Works</i> | | | | 1676. | 3. | Bla maḥi rnaḥ hbyor dgaḥ ldan
lha brgya ma | 8 |
| 1674. | 1. | Rdo rje gčod pa | 64 | 1677. | 4. | Gzuṅs čhen sde lha | 3 |
| 1675. | 2. | Hphags pa che dan ye šes
dpag tu med pa | 25 | | | | |

29. *Khujirtayevsky datsan (Qujirtai-yin Gempiltarbaling)*

Tibetan Work

| | | | |
|---|---|-------------------|---|
| 1678. 1. O rgyan rin po čhehi gsol
hdebs | 9 | 1679. 2. Ma ŋi | 1 |
| | | 1680. 3. Rlun rta | 1 |

30. *Bultumursky datsan (Bultamur-un Damčoyirabjaling)*

Tibetan Works

| | | | |
|---|-----|---|-----|
| 1681. 1. Thar pa čhen po | 121 | 1688. 8. Rdo rje gčod pa | 72 |
| 1682. 2. Sañs rgyas kyi sñags bži brgya
lha bču rca gsum | 182 | 1689. 9. Dños sgrub bkug pañi lčags
skyu | 7 |
| 1683. 3. Byaň čhub lam rim | 220 | <i>Mongolian Work</i> | |
| 1684. 4. Thar pañi them skas | 2 | 1690. 10. Čayan lingqu-a-yin sudur | 273 |
| 1685. 5. Thar lam sñiň stobs | 3 | <i>Illustrations</i> | |
| 1686. 6. Sñon hgroñi belab bya | 13 | 1691. 11. Rluň rta | 1 |
| 1687. 7. Skyabs hgroñi khrid | 12 | 1692. 12. Ma ŋi | 1 |

31. *Iroisky datsan (Irüge-yin Čoyidundarjaling)*

Tibetan Work

| | | | |
|--|-----|--------------------------|---|
| 1693. 1. Hphags pa gser hod dam pa
mdo sde dbaň poñi theg pa čhen
poñi mdo | 195 | 1694. 2. <i>Prayers</i> | 9 |
| | | 1695. 3. <i>Burkhans</i> | 6 |
| | | 1696. 4. Rluň rta | 7 |

A BRIEF HISTORY OF THE SIX TRIBES AND EIGHT CLANS
(JIRGUFAN OTUG, NAIMAN ECIGE-YIN TOBCI DOMUG ORUSIBAI)

ЇИРГУАН ОТУГ, НАИМАН ЕЇИГЕ-ЙИН ТОБЇИ ДОМУГ ОРУСИБАИ

1. Erte man-u Mongyol-un Ĉinggis qayan, Onon youl-un Ĵiq-a-du Deligtun bolday kemektu yajar Yistukei bayatur-un köbegün Temüjin kemektu ner-e-tei, Ros-un 1162 on-du törtüjü, 32 nasun-u 1194 on-du Mongyol-un qayan bolju, tere ĉay-tu Sutu boyda Ĉinggis qayan kemen ner-e oluyssa bayimui. Ene qayan inu, bayatur kücü ĉidal tegüscü, Buqar, Kitad, Töbed, Orus-i kiged qari жүг-ün olan orun-u qayad-i erke-dür quriyaју abuysan bayin-a.

Ene Ĉinggis qayan-aĉa ekilen jalyamjilaју Mongyol-dur aysan qayad-un 'y-e бүри-yin domuy jokiyaI inu Ĉayan Ĉeĉen-ü namtar-tur ilerkei tula, delgereng-güi-yi kereglegĉin, tegün-eĉe üjemün.

2. Ĉinggis qayan inu, Töbed-ün šasin-u eĉen Saskiy-a bandita Güngga rgyalĉan-u tende-eĉe blam-a bariју, tegün-eĉe Buddha-yin šasin-u eki Mongyol-dur delgeretülgü, бүгүде Mongyol-ud, Burqan-u šasin-tai bolba. Šasin-i ündüsülügsen-ü aĉilal-dur Töbed-ün blam-a quvaray-ud kiged бүктüi ulus-i qan törtü-yin alban-aĉa yaryaју, šasin-u alba-bar blam-a dayan ergügsen bayinam. Tere jarĉimlaysan yurim inu, edüge күrtel e selgülte ügei bayiysayar Dayiĉing gürün-ü Manju-yin qayan-dur medel-tei bolju, Töbed-nar qan gürün-ü alba ügei bayiysayar aјуу.

3. Ĉinggis qayan-u uy-aĉa jalyamjilaysan Mongyol-un yeke qayad tasural ügei jalyamjilaysayar eĉüs-ün Toyon temür qayan, 1368 on күrtel-e Mongyol-un qayan törtü-yin medel-dü Ros bolun olan gürün-u tusqai ĉola-yin qad, öber öber-ün medel-tei bolju tasurun salaĉaqu tagün-ü qoyurundu Mongyol Töbed Kitad-nar, msa öber öber-ün qayad-iyar ejelegdejü sayuysan bayinam.

1643on-du Manju-yin Ey-e-ber jasyĉi qayan, Begejing qota-dü irejü, Töbed-ner-i kiged Mongyol-un öbür döĉin yistia qosiyu Mongyol-i medel-degen oruyalqu ĉay-tu Qalq-a Mongyol-un 4 ayimay, öber-ün biĉiqan qan-iyar ejelegdejü bayitala eyin jöblebei. Öbür жүг-ün man u Mongyol-un olangki, emün-e жүг бүгүдеger Manju qayan-u medel-du eruba. Bass umar-a жүг-ün Ros yeke bayatur küctüi qayan bol kementti. Ede qoyar-un jabsar-tur ülegsен bide ögön Qalq-a

Mongyol, öber-ün öčüken qan-tai, busud-luy-a tengčegüri-tei sayuǰu bayiqu-yin tüčü čidal ügei kemen medeǰü, Manǰu Ros qoyar qayan-u alin-a oruqu-yi tengseǰü adaysayar, ilangyuy-a urida Manǰu-yin medel-du oruysan öbür qosiyud-un öber-in törülki-yin Mongyol olangki-yi dayaǰu, 1660 on-du Manǰu-yin Engke amuyulang jayan u medel-dü oruyad, öber-tür qayan ejen-eče tusqai erke qayir-a kürtegsen nu, Qalq-a Mongyol-i dörben ayimay-iyar ilyaburilaǰu bayiysan-dur Ĵasaytu qan, Ĵüsiyetü qayan, Sečen qan, Sayin noyan qan kemekü dörben ayimay un yekes lörbe, čiyulyan daruy-a-nar-iyar erke ögtegsen inu, edüge kürtel-e tere yosuyar cötelbüriegdeǰü bayimui.

4. Tere čay-tu edügeki Mongyol-un Kiyaytu-yin ĵiq-a kili-eče Baiyial lalai kürtelkei yajar-ud, Mongyol-du qabiy-a-tai bayiysan böged Selengge-yin jęgün yar, ĵede-yin ögede, Tüngken kürtel-e Dalai-yin qoyitu-ču ergi-ber Mongyol Buriyad kemekü obuy-tai ĵiryuyan otuy ulus törülki nutuylaǰu sayuysan ene inu, öber öber-ün otuy büri-dü tayiǰi-nar edüge inu taiǰša-nar kemekü terigün noyan-iyar ejelegdeǰü, Qalq-a Mongyol-un Sečen qan-u medel-dü bayiysan-iyar 1660 on-u qoyurumdu öbersed-ün sayin joriy-iyar Aliysai Miqayiloviči qayan-dur Ros-un medel-dü oruǰu ekilegseger, alba degeǰi ergüǰü, angqan Erktüü-yin ostroy-tu medel-tei bayiba. Ene ĵiryuyan otuy, iǰayur-un ner-e-ber edüge kürtel-e nerelegdeǰü bayiysan-i nerelebestü, Qaranud, Alayui, Babai, Qurumči, Qotul, Buumal kemekü ĵiryuyan obuy-tan amui. Tere čay-ača üreǰiǰü olan boluyad, degereki ĵiryuyan obuy-un ulus, edüge 10 otuy-iyar ilyaraysan anu, Čöktü-yin Qaranud, Irtü-e-yin Qaranud, I be 2 duyar Sellengge-yin Qaranud, Činu-a, eǰün-e I be 2 duyar Činu-a, Olǰun, Buumal, Babai, Qurumsi, Alayui kememui.

5. Ene-kü Monyol obuy-un Buriyad-nar, sotniy Baqabob ba Bagatob-luy a čerig kimural ügei, Ros un qariy-a-tu boluysan ba aǰu törüktü-yin yosu kiged erten-eče yurimǰiysan inu, 1836 on u Engčiglopedičiske legaikon-u 7 duyar boti-yin Buriyad kemegsen üge-dü ilerkei tula, delgerenggüi-yi tende-eče üjgeđeküi.

6. Qalq-a Mongyol-un dörben ayimay, Manǰu-yin Engke amuyulang qayan-u medel-dü oruysan 1660 on-u segül darui Ögeled-ün čerig dobtulun, Qalq-a Mongyol-un ayimay-ud-iyar oruǰu, yekede dürbegültügsen iyer butarču tutayysan dörben ayimay Mongyol-ača Čongyol bolun 6 obuy-tan ulus keseg busuy-iyar tasurču iregseger, ečü-ün inu 1696 on kürtel-e urida-yin Buriyad-nar deǰer-e ireǰü,

Selengge youl-un qoyar eteged-iyer, tegün-dür čidquysan Jede Čökü youlud-iyar bolun Kilyu youl-un Jegtün yar-ača ürgüljilen nituylaju, uridaki 6 otuy Buriyad-nar-luy-a qamturun qoličaldıju sayuysayar ečüs-ün 6 obuy-tan-u tere čay-ača ügerečilegsen neres inu, Asibayad, Čongyol, Atayan, Sartayul, Qatagin, Podyorodna, Oljun, Tabunangyud ene naiman obuy-ača ürejiju, edüge 12 otuy-iyar ilyaburilaydaysan-i nerelebestü, Asibayad, Čongyol, 1 be 2 duyay Sartayul, 1 be qoyaduyar Atayan, Podyorodna, Qatagin, Öljün, 1 be 2 duyay Tabunangyud kememüi. Ečüs-ün Qalq-a Mongyol-un sin-e oruysan otuy-ud inu, Orus-un orun-u öberečilen bariyči yeke qad Ivan ba Peter Aliseyeviči-nar-un tegüs küčüttü elči-nar Briyanskaya-yin namistnig ba okolniči Fiodur Aliysayeviči Golovin nöktis-lüge, 1689 on ginvari-yin 16-u edür kigsen ger-e bičig-ud-tü ilerkei bui. Delgerenggüi-yi üjeküi-yi küsegčid, Toytayal-ud-un burin čuylayuly-a-yin 3 duyay boti-yin 1329 düger jüyil-ün bayulyaburi-dur üjetügei. Mongyol-iyar orčiyluluysan bui.

7. Bayiyul-un qoyar eteged-iyer sayuyči angqan-u Buriyad-nar, 1677 on-ača činaysi Erköti-yin ostroy-tu medel-tei bayital-a teden-ü deger-e qojim Mongyol yajar-ača iregeen Čongyol terigü-tei obuy-tan-luy-a endeki buriyad-nar-un 6 otuy qabsurču, tere 1677 on-ača Selengge-yin voyevod qangčelar-tu medel-tei bolba. Tere čay-tu erte Mongyol-du oluysan erke-ber jalyamjilaju, otuy büri-du taiiša, silülengge, jayisang, boşuy kemekü aqalayči-nar-tu jakiruydan bölüge. Selengge-yin voyevod qangčelar bayulyayyan-u ečüs-tür Degedü üde-yin douradu zema ke süd-tü mön otuy-un taiiša-nar-tu siyud qariy-a-tai bolba.

8. Tere jabsar Ros Mongyol-un qoyurundu edügeki Kiyaytu-yin jiq-a kili talbiyadui, 5 jüg Selengge-yin tur-a-bar qoyar qayan-u araljiy-a mayimai kijü, tere tur-a-yin qabi-du Selengge Čökü qoyar goul-un belčir-tü yayča-ku qarayul-un tedüyiken bayiysan bayimui. Edüge-ču tendeki nigen dobučay-i qarayul-un dobučay kemekü ajuyu. Qojim 1720 on-du bürin küčüttü elči, Illiri-yin güng Sava tere dobučay deger-e yarču üjegen-iyer Sava yin toluyai-ču gegčid bui.

9. Tere bürin küčüttü elči, Illirin-yin güng Sava Vladislaviči Raguzinski 1720 yarui on-du Kiyaytu-du kürčü ireged Toroyicki Savska kemekü tur-a bayiyulju, 1727 on-dq Mähju Mongyol noyad-tai jöbleju, edügeki kili-yin temdeg obuy-a boeqaysan-i 1728 on-du batulaysan gedeg. Tere čay-tu jiq-a kili sidar Ros kümün ügei, jiq-a sakıqu qasay soldad čerig-ün kümün-ču ügei aysan bayimui. Kili toytayaysan 1728 on-ača 1765 on kürtel-e 35 jil dotur-a Bayiyal-un emtineki Mongyol Buriyad-nar degedü yajar-ača yambar-ču tusalamji ügei, öber-ün körtöngge küčü.

ber jiq-a kili sakiyu bayiysan anu, Selengge-yin buriyad-nar, Döngjiy-e-ece ekilen, singgektü jüg-tü Kiyaytu alyus Jede ügede, Döngjiy-e-ece uryuqu jüg Sireke, Ergün-e, Stritingske kürtel-e qarayul qaražu, bügüde 13 qarayul-tai bayiba. 15 eciğe-yin qamniyan-tai Qaraçiy-a kürtel-e, Qaraçiy-a-aça barayun tesi Jede-yin 6 qarayul-i Zakamin-u Buriyad, Armay-un yurban otuy qamniyan-tai, tende-ece Tüngken dorun-a jiq-a-bar mön qarayan-u qarayul-ud, Tüngken-ü Buriyad, Mundary-a-yin sili-ber yabuday soyud qamniyan-tai dayayažu bayiba.

10. Qojim yayça Selengge-yin 6 eciğe, 8 eciğe-yin eres, degereki Kitad-un jiq-a-yin qarayul-un alba kiki bolžu, 1764 on-du 2400 kümün tei dörben pool qasay çerig tatažu, dotur-a-aça terigülegçi noyad tomilan yaryaysan-iyar rigruutske povingnosti gedeg alban-aça buriyad-i möngke sulslaysan bölüge.

11. 1764 on-du Selengge-yin Buriyad-aça tusayar boluysan qasay-ud, jiq-a kili-yi sakiyu-tula, busud alban-aça sulalaydažu, otuy-aça tusayar medel tei bolžu, briyadna pol büri-yi aqalayçı ataman, sumu büri-yin sotniy-tai, pool büri 66 sumu-tai, sumu büri 100 qasay-tai boluysan inu, 1851 on-aça qoyisi sin-e yurim yarçu, Bayiyal-un emünedü moritu çerig-ün I be 3 duyar briyada bayiysan anu, Bayiyal-un emüneki qasay çerig-ün nigelüger moritu oddil bolba. 1851 on kürtel-e dürimtü qubçad ügei, I buu, I jida, I numu, 40 sumu, quyay nige-tei, mori qoyar-tai morduday bayiba. Egelji-yin alba-yi költüsülekü buyu öber-ün bey-e-yin tölüge sayin joriy-tan-i yabuyulju bayiysan bui. Tere dürim bayidal inu, uridu-yin ebüged-ün ögüleldkü-yi sonusbasu, edügeki-ece ülemji sayin bayiysan kememüi.

12. Kiyaytu-yin tamužin-u dergede qarayul kiji bayital-a, 1860 on-du tamužin Erktü-dü urilažu, ayujim çeber ayar, ilangyuy-a stün-ü tejiğebüri-ber ötüğsen-ece bolžu Buriyad qasay-ud Erktü-yin alban-du oduyad tendeki soldad yangžu-yin bitegüti qazarman-du oruyad, ültü taniydaqu eldeb jüyil-ün ebedčin delgerejü, qasay-ud-i ükeger-ün bulasin-a abaçiyas-du Ros emçi-nar-un em basa ültü jokilduysan-dur oyun tegüldür aqamad inu Tübed im-iyer tusalaqu em-çi blam-a şad Jiysantai-yin daçang-un siregetü böged tere nituy-un blam-a Buyantu-yin Dangjan-i iregüligsen bölüge. Tere emçi-yin açılal Degedü-yin sonur-tü kürçü, küjügün-e jügüktü mönggün medali-ber-çu şangnayuluysan bui.

Qayaydamal uyar ba Ros soldad-un idege ültü jokildun, eldeb ebedčin-ece Buriyad qasay-nar-un ükükü inu, Ros-ud-aça onçalaltai-yi jisielejü üjegüktü-yin tulada, 1850 yarui on kürtelkei nöğğisgen qasay-un toyan-u tuqai egün-lüge qaburyaqu-yi oroldažu bayinam.

13. Masi qola-yin alban-du yabuyulday boluysan u'cir, jarim qasay kümün tenügüldektü be oru suray ügei-ber ügei bolqu bolba. Tegün-dü oru-yi nöktüjü aq-a-yin tölüge degütü inu yabuju, alban-a o'ciyad tende-ben üktüjü, yayč-a-yin tula, qoyar kümün ügei bolqu yabudal-ču yarba. Teden-ü geč-ün ulus, törül sidar-ud-un sedkil-dü masi jobalang-tu yasiyun qasilang-tai bolba. Tabun jil-ün quyučay-a-bar alban-du yabuyčid, orun nutuy-ıyan sanaysayar sedkil-un uyidqar-tu ablaydaju, kemjiyen-eče ketürkei araki uuyru ba ködelmüri-yin daduly-a aldaju, sula jalqayu bolun, ed tavar iyen barayad, büri-ču qoyusun boluysan yabudal bui. Jarim-ud, sang-un jemseg-i aldaju, tegün-ü tölübüri-du unaqu, durimtu qubčad ba mori, tonuy kereglel-eče salju, qasay-un bayidal, soldad-ača ülemji mayu bolba.

14. 1807 on-du Selengge-yin tatayur-un ergi deger-e Selengge-yin otuy-un qongtor kemekü juryan bui bolju, otuy buri-du bayiysan taiiša-nar bayiqu ügei, yayča galavnoi taiiša, qongtor-i aqaladay bolba. Otuy-tu siulenge-ner terigülen, tusalayči-tai ba udayalayči jayisang-ud kemekü tusiyal-tai bolju, 1822 on kürtel-e eyimü bayidal-tai bayiba.

Angqan-u yalavnoi taiiša Babai qurumči-yin otuy-un jayisang Lombučerin Törtütü-yin, 1808 on-du taiiša bolba. 14 jil taiiša sayuba. Pomošniy taiiša-du Atayan-u siulengge Vampil Rinčin-ü oruysan bui. Lombučeren-ü küü Yumdeleg Lombučerin yalavni taiiša-du 1822 on-du bolju 14 jil sayuba. Küjügün-ü mönggün medal abuysan. Qortiy qayir-a kürtegsen. Tegün-ü küü Ninday Vampil-un, 1837 on-du yalavnoi taiiša, 16 jil sayuba. 12 duyar jerge kürčü, küjügün-ü medal 2-tai, qortiy-tai boluysan bui. 1852 on-du urida-yin starosta jambaldorji Buyantuyin, yalavnoi taiiša bolju, 8 jil boluyad yarba. 1860 on-du Qotul buumal-un yuluba keresnig Dimiteri Miniyeb, yalavnoi taiiša 15 jil sayuba. 14 düger jerge-tei, küjügün-ü 2 medal-tai, kökün-ü 1 mönggün medali kürtegsen bui.

15. Baiyal-un emüneki počitobai jam-i sang-ača poliyay-ud Erktü-eče yarču jasaday atal-a, 1865 on-du jasaju bayital-a, 1 söni, qarangui-bar ködelju, örtege büri-eče mori, eldeb edlel, buu tonuy, süke toyu, ayay-a sinay-a, yar-tu oruqu bügtide-yi abču, Dalai-yin urida beyen-eče Sariday ögede bosču, kedün moriban alaju ideged, künestü baraysan ary-a ügei-yin čay-tu arba tabu, qoyar yurba-bar tasuraju ireged bariydaju, Selengge-yin bayising-ača degedsı tusiyaysan tegün-eče qoyısı poliyay-ud-i urida adali olan-ıyar, bayilyaqu, jadayai sula yabuyalqu-yi joysuyaysan böged jam-un jasaburi Dalai-yin uridaki 22 otuy-tu tusiyaysan höltüge.

16. Urida törtü-yin kereg-tü kühiler gegči, bey-e-ben küligsen yabuday

aysan. 1870 on-du tiligram-un temür ayañji tataysayar iregser kütiler joysuñu, poçitoboi nar-un ayuqu yabudal amuraysan. Osuldaqu çay bolbasu, kütiler, selem-e dalayıñu, yabursan-ıyan çabçıqu, edür šöni ügei türgen yabuqu qaulı-tai, qaskırču yabuqu, joysuysan-u eçtis, šöni büri 1 külige-yi tayıluyasayar amuradağ gedeg bile.

17. Galavnoi taiiša bolun otuy-un sayid-nar angqan deger-e uy jalyamji-bar bolday-ıyan qoñis ken erdem-tei böged jon olan-dur jokilang-tai-yi songyun bariday yosun otuy qasay ken-dür-çü bui bolju bayınam. Öndürlegçi ber Jegtün Siberi-yin busu törülten-ü jakirumji-yin tuqai 1822 on-u iyüli-yin 22-un edür batulaju ayiladduysan üstab doturaki 114 düger jüyil-tün küçü-ber Stipnoi düm-e bui bolba. Ros Mongyol suryayuli-tai bolba. Jasidatal-ud olan bayıqu bolba. Tere-šilen Inorodnoi uprava ba Rodovoi upravlini mön üstab-ıyar bayıyuluyasan yosuyar edüge kürtel-e bayıday böged Stipnoi düm-e-yi yalavnoi taiiša aqalan medektü, otuy-un Inorodnoi uprava-du sitlengge-ner-tün orun-du yuluba-nar, Rodovoi upravlini-dur jayısang-ud-un orun-du starosta bolju qabiy-a-tu uprava-yin ner-e-tü tamay-a-tai bolba. Edeger busu törülten-ü sayid-nar-tu yambarba çaling jilub bayıqay ügei.

18. Bügtüde Buriyad-nar, negüdel-tün amiduralıy-a-tai, isegei ger-ıyen edlegeser jil-tün çay büri-dü nigen-eçe nöğüge nituy-tu negüdel kiñu sayuday bui. Mal aduyulju, tegün-ü sün sim-e-ber amiduran negüdel kigseger erten-eçe edüge kürtel-e jon kümün öntürjiñü olan boluysan-ıyar yañar edlebüri inu nutuy büri-du tus tussayar ilyaburi-tai böged öber öber-tün rayong dotur-a jil-degen 2-aça 3,4 çü kürtel-e selgüñü bayıday. Nituy-tayan youl-un ekin-eçe aday-tur tere metü sin-e yañar negüdeg bui.

19. Buriyad-nar, jıyasun-un angnayuri büri kideğ ügei. Bayıyal dalai-aça emüneki be Čökü youl-un ekin-ü köbçi-ber çögen ulus, qabur namur-un çay-tu angnayuri kibeçü, olja ügei aday. Jüg mal-un miq-a, arasu, tosu, nousu ba köl-ıyer tayuñu yoorod-tu qudaldaju, alba tatari-ban ögktü, amin-u kereg bütügektü böged qarın say-a-aça Kiyaytu-yin yoorod-aça Ödügge-yin jam-ıyar küpiça-yin çai-yin ürtügge kiñu bayına.

20. Buriyad-un Buddha-yin šasin-u sitülge-yin bayıdal yambar kemebesti, eçtis-tün Öndürlegçi, 1853 on-u mai-yin 15-u edür batu-laysan Jegtün Siberi doturaki blam-a-yin šasin-u toytayal-ıyar eki bariñu, Buddha-yin šasin-u aqalayçı Bandida mkambo blam-a, tegün-ü möngke sayuqu orun Galayutu nayur-un daçang mün. Bandida mkambo-yin medel-dür 23 yeke bügtüde 34 daçang bui. Todeger-tü bay-a sum-e, mörgül-tün ger 176. Egtün-eçe Selengge-yin Buriyad 13 yeke daçang, 115 bay-a süm-e-toi. Tus büri priqod-tai. Daçang büri 5 jerge-ber ılyay-

san şad blam-a-tai, basa Selengge-yin Stipnoi düm-e-yin dergede Ünen aldartu-yin şasin-u missi-yin suryayuli-tai, Buriyad bay-a-nasutan-i Ros ba Mongyol kele nom erdem-dü suryaday. Jiryuyan obuy-un Buriyad-nar, Mongyol-un Sečen qan-ü medel-dü bayiqu-dayan, Buddha-yin şasin ügei, qoyin-a-ču Mongyol-aça iregçi ayımay obuy-tan, öber-ün blam-a, Burqan nom-tai iregçi ayımay obuy-tan, öber-ün blam-a Burqan nom-tai iregsen tegüber böge-yin sitülge, Buddha-yin şasin qolımay bolıysan-i medekü qayučin-ü totke bui. Bayıysa-un qoyitu etaged-ün böge iduyan, ongyu urişu böge-yin sitülge-yin ürdüsti inu Asuyıqas iduyan-aça ulamjılaba kemen keledeg üge bui.

21. Edüge Selengge-yin Stipnoi düm-e-yin medel-dü 22 otuy, 2 silini busu törülten, 1856 on-u segül-ıyer alba öggügçi düşi, Podyorodn-a-yin 417 düsi, 1 düger Atayan-u 1363 düsi, 2 duyar Atayan-u 329 düsi, 1 düger Sartayul-un 580 düsi, 2 duyar Sartayul-un 771 düsi, 1 düger Tabunangyud-un 292 düsi, 2 duyar Tabunangyud-un 115 düsi, 3 duyar Tabunangyud-un 587 düsi, Čongyol-un 1418 düsi, Asibayad-un 1014 düsi, Čökü-yin Qaranud-un 253 düsi, Irüge-yin Qaranud-un 428 düsi, 1 düger Selengge-yin Qaranud-un 1115 düsi, 2 duyar Selengge-yin Qaranud-un 285 düsi, Oljon-u 350 düsi, Qotol Buumai-un 661 düsi, 1 düger Činu-a-yin 481 düsi, 2 duyar Činu-a-yin 278 düsi, Qatagin-u 442 düsi, Ojün-ü 119 düsi, Babai Qurumsı-yin 150 düsi, Alayui-yin 286 düsi, neyite 12102 düsi, osidloi inu Jarubin silini-yin 61 düsi Belçir-ün silini-yin 93 düsi, Kedegen-ü qoyulai-yin böged düm-e-yin silini-yin 10 düsi, 1 düger Sartayul-un 3 düsi, Babai Qurumsı-yin 2 düsi-tei neyite 169 düsi-tei bugüde düng 12271 düsi bui.

Önggeregçi 1889 on-u statističeske medege-ber Buddha-yin şasin ile sitügçi bayıysan otuy buri-yin eres düsi 14663, ekener düsi 14463 düsi bui. Ünen aldartu-yin şasin-n kereşig eres 668 düsi, ekener inu 653 düsi bui. Qamtı 30447 düsi bolıysan bayın-a.

22. 1861 on-u temür takiy-a jıl-eče diqabri-yin 9-ü edür-eče ekilen olan üy-e yaşar ködelju Qudaryan çayan qulusu neretei nutuy-tu dalai bolba. Tendeke kümün, qamuy ed jögeri-ben aldaşu ügeyireged uruyai qoyısa yabuşu, Yeke degedü ejes-eče nituyıyuyıysan-du Baryuşin-du nituyılaqu-yi esilegsen-du usu ültü jokıba kemen, čidaktah unu bučaşu, čidal ügei köşid inu tende-ben sayuşu amui. Tende-ben bayıqu-dayan takıl burqan-tai bayıday, ende-ben açarayad mün bayıday.

23. Angqan biden-u Qalq-a kemektü Mongyol-un dörben bay-a qan, Bayıyal dalai-yin qoyıtu urıdu jergi-ber sayıysan Buriyad-i medejü bayıtıl-a

Ĵüg-ün Manĵu-yin Engke amuyulang qayan-u erke-eĉe ĵabsar-tu üledeĵü bayiysan-i degereki 4 duger ĵüyil-dü biĉigsen bölüge. Tegün-ü qoyurumda Ögeled be Toryud obuy-un Ćerin donduy, Ćaldan ba sidar vang Ćeveng rabdan ĉerig-ün köl dobtuly-a bolĵu, 6 eĉige-yin kümün, sayin ĵoriy-iyar Aliysai Miqayiloviĉi qayan-u medel-dür oruĵu tasuraysan.

Manĵu-yin qayan, Kitad, Töbed, Mongyol orun-i öber-ün medel-dür ĉöm qamtudqajü eĵelegsen qoyin-a, Töbed Kitad kelen-eĉe Manĵu Mongyol ü-üg-iyer Danĵur yeke nom-i orĉiyuluy-san amui. 1660 on-aĉa ekilen, Qalq-a Mongyol-aĉa bosqayul ireĵü, ĵalan ĵakirqu noyan ügei, bay-a ĵerge burqan mon aĉaraĵu. öĉüken blam-a quvaray mön iregsen bolbaĉu, ene orun-u erke-ber ongyu usu ayula-yin eĵed-tü sitüĵü, iremel ulus, tere metü dayuriyaĵu, qolimay-tai tulĵu bayital-a, 1701 on-du Podyorodn-a-yin Qurlad yasutan-u blam-a Sangĵai kemegĉi Kimni-yin youl-un barayun beyen-de isegei duyang bariĵu Irüge Tamĉi, Ödüngge Selengge-yin Yongqur, Bultamur-un ĵon-du qural quraĵu bayital-a, 1720 on-du Töbed-ün 50 blam-a, Mongyol-un 100 blam-a, neyite 150 blam-a, keseg busuy-iyar ireĵü, yaĵar büri nom-un suryayuli, Töbed Mongyol üsüg suryaĵu, šasin-u sanayuly-a bütügeĵü hayiba. Töbed lobung rangĵamba blam-a 1736 on-du Sartayul Tabunangyud Atayan yurban-bu Borgiy-a-yin barayun nigen dobuĉay deger-e sayuĵu, isegei duy-ang bariĵu, qural qurayulĵu, tere metü yaĵar büri bayiysan-i yaĵar-un aqamad anĵa-ran sayisiyaĵu, 1752 on-du alba tatari ügei bayiysan 150 blam-a-nar-i qompilid-tu batulaba. Kemni-yin duyang 10 yarun ĵil bayiyyad taraqu-yin ĉay-tu Sangĵai blam-a, Kölüng-dü, Tangyud Ayvangpunĉuy noyan blam-a, Bultamur-tu oĉiĵu, daĉang-ud bariyulĵu bayiysan bayinam. Tere Borgiy-a-yin barayun beyen-dü büi dobuĉay-i edüge Daĉang-un toluyai kemen nereledeg amui. 36 ĵil bayiysan. 1772 on-du tarqaqu-dayan Ĵamšarin sakiyusu-ban Atayan buliyaĵu abuyad, nige ĵiq-a-yin burqan-i ken-ĉü abuy-san ügei üledeĵü bayiysan-i Sartayul-un nigen qar-a ebügen, ene Burqan bisitü ? Egüber sakiyusu bariy-a kemen abuy-san inu Šalši böged edüge Bulay-un daĉang-un sakiyusu bayin-a. Egettü, Öĉiyetei-dü Ĵamšarin bayinam. Tere lobung blam-a-tan, Atayan ĵide-yin daĉang bayiylulĵu, 17 ĵil siregettü bayiq-
bolbaĉu, tere darui nomĉi Tungyalay Siudai-yin-tai ekileĵü lobung siregen-e sayu-
day aysan bayinam. Tungyalay blam-a darui nirvan bolba. Tedeteyimü mergen
aday aĵi. Tere qutuytu blam-a-nar, Ĵede-yin daĉang-i ölĵei büridügsen sayin bayin-a.
Ĵügerumĵad yurim ügei, kenggerge dayu ügei, gesküti intü gelüng ügei geĵü ayiladdu-
ysan gedeg bolai

24. 1841 on-du temür üker ĵil-dü Mongyol Qorĉin qosiyun-u Naganĵan-

a-yin qubilyan Naran qutuytu blam-a-yi jalaŋu,⁴ nignedüger Tabunangyud dačang-du včir erke-yin vang talbibai, 1842 on, usun bars jil-du Borigiy-a-du miraŋan bumbar-a bumqan talbiyad, jun-u ečüs sar-a-yin sin-e-yin 2-tu Bürin qan-u obuy-a talbiŋu, egün-eče qoyisi ene sar-a-yin ene edür takiŋu bayi-qu-yi möngkelegsen bui. Teyiged jarliy boluysan inu, qoyin-a 30 jil boluyad ežen qayan, tan-u ene orun-du jalaran-a. Boyda gegen-dü ger-eče morduyad öber-ün joriy-iyar mörgütü ta kemen ayiladuysan bui. Teyiged, jarliy-un yosuyar 1860 on ača eklen qayiçi tabiydaba. 1872 on-du iyüni-yin 15-u edür Aliysandar Aliysandaroviçi 3 duyar taiŋi qayan Amur-tu jalarayad bučaqu jam-du Selengge-yin bayising sŋlar urida-yin mkambo Vangčuy-un, Qori Čilayutai-yin dačang-on yabŋu Marq-a-yin mkambo bayiysan-tai Qambun dotur-tai Buriyad isegei ger bariyulŋu, nayir bolun, dačang dačang-un siregetü-ner, Buriyad-nar olan-iyar uytuŋu, burqan sitügen, ger bolun takil, büse, kete kituy-a čayan mönggü-ber kilgeŋü ergübe.

Boyda lamaqai, 1841 on-u dumda Canay-a-bar Tüngken jalarayad, tendeki Mundary-a-yin öbür-tai Čoyiŋil-un kölge buq-a-yin toluyai kemen abural-tai. Öbesüben büttügsen-ü jegün eber deger-e mariŋa bumbar-a neretü bumqan talbiyad, 1843 on-du Erkütü-yin arkirai kereyis qadquysan gedeg Tere kereyis-tu jun-u Toro-yiča-yin edür yarču čečeg ĵimis ergüŋü, Tüngken okürtüg-un Ros bügüdeger yeke mörgül kideg.

25. 1882 on-du toryud qan-u qatun, 3 blam-a-nar nöküš-tei ireŋü, qutuytu blamaqai-du ayiladqal ergüŋü, mkambo-yin dačang-du Duyingyor-un vang qurayulŋu kürtegsen. Tere toryud qatun Barayun qoyulai-du Aruy taiŋša-yin-du jil bayiysan.

26. Angq-a man-u Qalq-a Mongyol-un qayučid ber, ünlen aldar-tu Roe-ut bayatur čayan qayan-u küčü čidal yeke kemen sitüŋü medel-dür ireŋü oruqu čay-tu man-i yeke qayiralaŋu, man-u šasin-i kündütei-dür abču, 2 duyar šasin-du batulaŋu 1720 on-du iregsen 150 blam-a-nar-i alba tatari ügei, qural suryayuli üyiledči bayiysan-i 1750 on-du qompilid bolyayad, Tšbed Mongyol nom-un suryayul üyiledči bayiy-a köbegüd, blam-a bolqu-yi toy-a ügei, erke-düni ögčü, ende-eč barayalqaysan blam-a Jayay-a-yin-ki-yi mkambo bolyayad qariyasu blam-a-nar qompilid bolyaŋu, handida mkambo-yin medel-dü ögčü, siregetü, čorŋi, šangjodbi jaasay, da kemktü tabun jüyil kergem ögčü, obuy-a bumqan dačang sümed bariqu-y toy-a ügei, durasil-tai bariqu bolŋu. Kitad Mongyol-ača amin-u mayimai aysuy-a bar burqan nom-un jalaly-a-dur yasalang ügei jöbiyerel-tei bayital-a 1838 on-d šasin-u ribisor baron ireged ata-man-ača I ulayan yüm nom, burqad, dačang büri-ei

sayisiyal abačiqu ulus, sayijirayulqu jarliy-tai bučaqu jam-dur tere sanayačily-a ejen qayan-du körtögeen ügei-öce 1848 on-du iregsen šasin-u ribizor Ros yeke nomči noyan, qammir ytingkir I nöktür-tei angq-a Selengge-yin düm-e-dü ireged, bide suryayuli-yin ulus. Nutuy üjen juyakijü yabunam geju, Düm-e-dü sar-a-ača ilegtüü bayiju, mkambo-yin dačang üjekü-yi I edür orubasu, qaral ügei, dačang čuyury-a-tai, ece oruyulba geju ireged, ayil keštüjü, keger-e qonin-du očiju, eldeb yayum-a asayun, qurim boluysan yajar keštün yabuju ireged, edür ertelen qamuy qayir-a-ban jęgtüjü qubiluyad, taiiša Vangpil-un-ki-yi ene čay-a iretügei geju ačarayad, bi kammer ytingker gegči bui. Tan-u šasin-u tuqai ribizor bui kemen genedte qatayu-da sonusqan, či, ene čay-a mkambo-yin dačang-du qural qurayul. Bi očinam geju jakiruyasan-du, taiiša, dačang-du kürtü qural qurayulju bayital-a, tere noyan morilaju očiyad yeke kiling-tei, ger büri blam-a-nar böged gerged-tei araki tamakin-du duratai, aqamad noyan-ača ilegtüü kündü-tei, sadur samayun yabuday qauli busu učir-i olan üjebe. Eyimü yosu, blam-a-yin sakilta-du bayiqu nom yosu ügei kemegeen bui. Tende-ben nigen kedün qonuy boluyad kereg üjeju, dačang büri-dü yabujü, priqod büri-yin qola oyir-a-bar düsi büri-yin olan čögen-iyer blam-a sangvar-tan-i jasıji. Eyimü boluysan inu, ilangyuy-a blam-a-nar-un samayu yabudal, qudal ünün qob-ača eyimü qatayu yasalang-tai bolju, degereki blam-a-nar-un kergem yamba, alba-yin blam-a-nar-tai qamtu čöm ügei bolaju, mkambo Zay-a-yin urida batulayuluyasan kergem-öce qasuju, mkambo siregetti-öce busu-yi sakil-un jerge-ber 5 jisiy-a bolajuqu

27. Ros-un 1834 on-du Boyda-yin Küriyen-dü 80 toqoi Mayidar bütügebei. Mön Ros-un 1870 on čin er-e temür morin jil-du mkambo-yin dačang-du 44 toqoi Mayiqar bütübe. Boyda Taranata-yin gegenten 20 oi-yin düri-tui, 120 segtider-i tayalaqu gedeg. Angqan-u I düger Boyda gegen gedeg-ün šaril, 5 duyar Boyda-yin šaril-tai Amar bayasqulangtu keyid-tü, 6 duyar, 7 duyar boyda-yin šaril Ğandang degere gedeg. 4 düger Boyda-yin šaril Töbod-ün orun-du gedeg. 2 duyar Boyda-yin šaril Dambadarjiy-a-yin keyid-tü, 3 duyar Boyda-yin šaril Dasičoyingqorling-du. 1890 on-du Dar-a eke blam-a arban tabu-tai.

28. Mkambo-yin dačang-du čam 1869 on-u em-e noqai jil-du yaruyasan, Irüge dačang-du čam 1848 on-du luu jil-du yaruyasan. Atayan dačang-un čam 1870 on-u temür morin jil-du yaruyasan. Gegetei-yin dačang-du čam 1887 on-u bang em-e yaqai jil-du yaruyasan. Bulay-un dačang-du 1889 on-u em-e sirui üker jil-du yaruyasan bui.

29. Blam-a Zay-a-yin, Jiruqeyiči Batur-un, Töbod yajar büria suryayuli

surču ireged Čongyol-da yan 1744 on-du dačang-un sayuri sinjiŋu, bičiqaŋ dačang bariyulun qural quraysan-u qoyin-a yeke dačang-ıyan Tübed keyid-ün dürim-ıyer bayıyulıysan bölüge. Tegün-tü qoyin-a Költüng-ün jon, ede blam-a-nar-i jalaŋu dačang-un yaŋar sinjiğülküi-dür jiruqayıči Batur-un jiruqayılayad, ende sayın yaŋar olba kemekü-dü blam-a Zay-a-yin ber tusayar jayılayulŋu üjey-e. Man-u dačang-ača aqalaqu bayın-a geküdü eyimü sayıqan yaŋar, Burqan-u šasin manduqu yaŋar oldaysan-u sayın bayın-a. Burqan šasin möngke. Bide qoŋar möngke busu. Qoŋis ende törükü bide. Ta urid bulıyalduŋu, öber-ün dačang-i yarudı-yin dalın deger-e bariysan bolai. Kettü inu, man-u Čongyol-ača jaryu salqr ügei geŋü jiruqayıči inu ayıladču, tende-ben sumu-yi yuyuju qadquysan gedeg.

30. Buriyad yaŋar-un dačang-un neres, angq-a bosqaysan, selbigesen teriğüten-i ende küsüntü-ıyer üjeglibesu eyin.

| Daŋaŋ-un neres inu | chosakyon ruams.
ni | Anq-a bariyan
on inu | Bey-a ūmed-
un toy-a | Šad blam-a-
yin toy-a | Ögige-yin
ejed-ün
toy-a, Eres | 10 dayar
rebini-yin
ekner | Qojin selbigen
on inu | Čilayn buyu modu-bar barıyan inu |
|--|------------------------|-------------------------|-------------------------|--------------------------|-------------------------------------|---------------------------------|--------------------------|--|
| 1. Lölüng-ün Gandang darjaling | lha-mo | 1748 | 17 | 10 | 2738 | 2638 | 1853 | Čilayn-bar, urtu 12 sajin, örgen-iyer 10 sajin boloi. |
| 2. Čongyol-un Baldan brayibungling | mgon-po | 1744 | 11 | 14 | 3897 | 3597 | | 1911 on-du čilayn-bar, urtu inu 14 sajin, örgen inu 12 sajin, Kilqanatu-yin Mürtüč-dar urılaba. |
| 3. Jede-yin Lhundub dasigling | leam-erin | 1774 | 19 | 11 | 2560 | 2601 | 1876 | Čilayn-bar, urtu 8 sajin, örgen 8 sajin-iyer barıbai. |
| 4. Aca-yin Tülden darjaling | | 1776 | 9 | 4 | 410 | 412 | | |
| 5. Sarıayul Bulay-un Gandang pun-čuyling | xhal-bzhi | 1805 | 4 | 5 | 1774 | 1735 | 1884 | |
| 6. Gegelei-yin Damba brayibungling | leam-erin | 1831 | 4 | 4 | 1050 | 1117 | | |
| 7. Öčiyetei-yin Darja rabjaling | leam-erin | 1805 | 4 | 4 | 618 | 618 | | Modu-bar jasıju selibe. |
| 8. Bultamır-un Dumboi rabjaling | chos-rgyal | 1760 | 17 | 6 | 1368 | 1325 | | Modu. |
| 9. Arn Keriyeti-yin Gandang darja-ling | chos-rgyal | 1769 | 3 | 6 | 1063 | 932 | | |
| 10. Jiyenstai-yin Dasi rabjaling | lha-mo | 1780 | 10 | 7 | 1278 | 1368 | | |
| 11. Küderi-yin Tülden darjaling | lha-mo | 1831 | 2 | 8 | 1840 | 1836 | | Modu-bar sinelebe. |
| 12. Irüge-yin Čoyidun darjaling | lha-mo | 1811 | 10 | 6 | 1344 | 1357 | | Modu-bar sinelebe. |
| 13. Qomn Kijinge-yin Dasi lhundub-ling | lha-mo | 1766 | 3 | 14 | 3714 | 2693 | | |
| 14. Aca-yin Gandang faddabiling | mgon-po | 1793 | 3 | 13 | 2832 | 2850 | | Damba talıa, 2 daqar, čilayn-bar, jha yangıyın barıyayın. Qoja 1844 qadıl 1 daŋ bolıba, qoja čilayn-bar faddabiling buyayın. |

| | | | | | | | | |
|-----|------------------------------------|------------------------|------|----|----|------|------|--|
| 15. | Tosn Galtai-yin Dasi čoyingqorling | lha-mo | 1760 | 4 | 11 | 2132 | 2201 | |
| 16. | Yangyājūn-u Dasi sarbabaling | lha-mo leam-erin | 1835 | 4 | 8 | 2034 | 2128 | |
| 17. | Ayu-yin Dasi lhundubling | leam-erin | 1816 | | 21 | 5491 | 1885 | 2 dabzur, čilayu. Urtu 12 sajin, örgen 14 sajin. Gonggu modu-bar qasi qasi 8-8 sajin. Temür degebur-tei. |
| 18. | Čilayutai-yin Gandang darjaling | leam-erin | 1831 | 2 | 7 | 1323 | 1784 | 1858 Čilayu-bar, urtu 12 sajin, örgen 12 sajin. |
| 19. | Čičan-a-yin Gandang čoyimpolling | lha-mo | 1831 | 9 | 7 | 1182 | 1170 | |
| 20. | Qokigutai-yin Dasi lhundubling | lha-mo | 1831 | 2 | 8 | 2243 | 2187 | |
| 21. | Egetü-yin Damčoi rabjaling | chos-rgyal | 1838 | 4 | 11 | 3151 | 3168 | |
| 22. | Čügel oran-a Dasi čoyimpolling | chos-rgyal | 1834 | 4 | 17 | 5860 | 5560 | 1862 Čilayu-bar, Ayu-yin porm-a-bar bariba. Hegüi-inu, čayan, noyayan köke 3 öngge-yin čilayu-bar debiaker kiged mkambo Yang-čoy-un, rabnai ergügen bui. |
| 23. | Cuynly-a-yin Šaddab sarbabaling | lha-mo | 1831 | 2 | 5 | 1104 | 1100 | |
| 24. | Günei-yin Dasi darjaling | chos-rgyal | 1805 | | 4 | 914 | 731 | Ene 6. |
| 25. | Dünjūn-ü Gandang darjaling | lha-mo | 1803 | 2 | 4 | 285 | 255 | |
| 26. | Qujirtai-yin Gempil tarbaling | lha-mo | 1829 | 2 | 4 | 276 | 221 | Qamniyan. |
| 27. | Tarbyrtai-yin Dasi tübdengling | chos-rgyal | 1828 | 2 | 4 | 378 | 388 | Dačang-ud. |
| 28. | Onon Berče-yin Damba darjaling | chos-rgyal | 1828 | 2 | 4 | 995 | 916 | |
| 29. | Ulqun-u Dasi gempelling | chos-rgyal | 1832 | | 4 | 660 | 703 | |
| 30. | Burgūjūn-u Gendün šaddubling | leam-erin | 1832 | 2 | 8 | 4284 | 4294 | |
| 31. | Tüngken-ü Dasi rabjaling | tha-hog-chooskyi-rgyal | 1837 | 2 | 6 | 2687 | 2520 | 1884 |
| 32. | Camry-a Bulay, Dasi punčuyling | lha-mo | 1835 | 14 | 16 | 1783 | 1753 | 1882 Čilayu-bar, qasi qasi 8-8 sajin. |
| 33. | Čegeji Buryat-tai-yin dondubling | leam-erin | 1832 | 2 | 7 | 1403 | 1437 | 1882 Čilayu-bar, mön 8-8 sajin, I porm-a-bar bariba. |
| 34. | Alayir-un Dasi čoyingqorling | lha-mo | 1814 | 7 | 17 | 1754 | 4937 | |

31. Selenge-yin düm-e-yin medel-dü 15 dačang bui inu, Kölüng, Jede, Ača, Bulay, Gegetei, Öčiyetei, Yangyažin, Čanay-a, Žiyasutai, Irüge, Cegeži, Bultamur, Čongyol, Aru Keriyetü, Küderi-yin dačang bolai.

Ayu-yin düm-e-yin medel-du 8 dačang bui inu, Ayu, Čügel, Günei, Dünjin, Qujirtai, Tarbayatai, Berče, Ulqun-u dačang bolai.

An-a-yin düm-e-yin medel-ün dačang 8 inu, An-a, Qotun, Tüngken, Ɛaltai, Čilayutai, Qokiyurtai, Egetü, Čuyuly-a-yin dačang bolai.

Qori-yin düm-e 17 dačang-tai. Baryužin-u düm-e-yin medel-dü 1 dačang bui.

Alayir-un düm-e-yin medel-dü 1 dačang bui.

32. Mkambo-nar-un tobči domuy inu.

Angqan-u mkambo Dambadaržiy-a Zay-a-yin, 1760 on-du qambo boluysan. 17 jil siregen-dü sayuysan. 1777 on-dü ketürbe.

Mön Čongyol dačang-un Čorži Sodnampil Ketürkei-yin, 3 jil siregen-dü sayuba, 1780 on-du blam-a Žimba Aqaldai-yin, 16 jil mkambo sayuyad 1796 on-du ketürbe, 1797 on-du čorži Danžangyavang Isižamču-yin, 11 jil mkambo bayiýad, 1808 on-du ketürbe. Tegün-ü orun-du 1809 on-du siregetü čorži Danžangyavang Isižamsu-yin, 25 jil mkambo sayuyad 1834 on-du ketürbe. Egin-ü qoyin-a 1834 on-du Qori Ɛaltai-yin dačang-un čorži Tübden Badm-a-yin, pomošniý mkambo bayiýsan bui. 1838 on-du čorži Čoyivang Yišžamču-yin 22 jil mkambo sayuysan. 1860 on-du ketürügsen. Egin-ü qoyin-a 1860 on-du mön dačang-un siregetü Coyirab Vangčoy-un, 11 jil mkambo sayuyad, 1871 on-du čölügdebe. Buddha-yin šasin-i urida-yin-ki-ača ülemži delgeregülügsen učir böged Kölüng nayur-un dačang-un gelüng blam a-bar sayuba

Sartayul Bulay-un dačang-un siregetü Vasili-yin blam-a, oru-yi dayayažu bayiýsan-u darui Qori-yin Ačayad dačang-un Žegün Kübdüd otuy-un blam-a-nar-un šad-tu qamžiýsan gelüng Čoyidar Marq-a-yin gegči-yi Yeke degedü-yin 1873 on-u pibrali-yin 22 un edür-ün yaramud-iyar Siberi-yin blam-a-yin šasin-u aqalayči Bandida mkambo-bar batulaba.

1876 on-du Kölüng-un dačang-un siregetü Dampil Gombo-yin, 19 jil bandida mkambo sayuysan. 1895 on-du ketürbe. 1896 on-ača Qori Čilayutai-yin dačang-un gelüng Čoyinžung Irügeltü-yin bandida mkambo boluyad edüge sayužu bayinam.

33. Čongyol yasun-u quvaray Zay-a-yin-ki, 1710 yarui on-u orčim erdem nom surqu-yi kütsejü, Boyda-yin küriy-e-eče ekilen Töbed kürtel-e mörgül kişü, Dalai blam-a-tan-du šabi oruşu, erdem nom surču ireged, nutuy-tayan dačang bayiyulşu, šasin-u uçir 1860 on-du Ejen qayan-du barayalqaşu, 5 dačang-un aqalayči diputad mkambo bolşu, toy-a ügei dačang süm-e bayiyulqu, blam-a quvaray-un sakil-i joriy-un erke-ber abqu, šasin delgeregütkü bügüde-yi joriy-iyar bolyan büttügeşü-ireged urida-yin 150 qompilid alba-yin blam-a-yi qamtu medeşü bayiyad, 1777 on-du Nirvan tayalaysan bölüge.

34. Költüng nituy-un Qatagin yasun-u blam-a Ĵimbe Aqaldai-yin-ki, Boyda-yin Küriyen-dü odču, erdem surču ireged mkambo Zay-a-yin šabi bolşu, bandida mkambo Zay-a-yin Nirvan boluyşan qoyina mkambo bolba.

Mön Qatagin yasun-u čorşi Demčoy mkambo bolşu, yeke degedü Aliy-sandar Pavloviči qayan-du 1812 on-du čerig daruqu tuqai qayan-ača bičig iregsen-dü yeke gürim kişü tusalaysan uçir, bayar-un čayaşa bičig ireşü, pomošniy mkambo-tai boltuyai kemegsen-iyer Qori-yin Ĵaltai-yin dačang-un čorşi Tubden blam-a-yi pomošniy mkambo songyuşu, batulaqu bičig irekütü-yin urid Nirvân bolşuqui. Ĵavang mkambo bolşu, dayin daruysan-u yeke nayir Kiyaytu-du 1814 on-du kişü, Qori-yin Ĵalsang Miridam-un aqalayči taiişa-yin mori terigütleşü, ejen sang-ača qayir-a yeke mönggü, eldeb yayum-a qayiralaysan gedeg bui :: ::



A BRIEF HISTORY OF THE SIX TRIBES AND EIGHT CLANS

1. Long ago Chinggis Qagan of us, Mongols, was born in 1162 according to the Russian calendar on the river Onon at a place named Deligun Boldag and received the name of Temujin, son of Yesukei Batur. In 1194, at the age of 32, he became the emperor of Mongols and received the august and holy name of Chinggis Qagan. This Qagan was mighty and war-like and conquered Bukhara, China, Tibet, Russia and the kings of other foreign countries.

The historical traditions concerning the Qagans of Mongols of each generation have been recorded in the work of Chagan Cherchen and they are well-known to everyone who has read this work.

2. Chinggis Qagan had invited the lama of Sakya, Pandita Gunga Chalchan, the religious head of Tibet. Spread of Buddhism began in Mongolia with this lama and all Mongols became followers of Buddhism. Thanks to the preaching of Buddhism among the Mongols, all the Tibetan lamas and the countries of Tibet were freed of all the compulsory services of the State and religious gifts were bestowed on the lamas. This custom did not change upto our days and Tibetans, who became the subjects of Manchu emperors of the Dayičing dynasty, were not burdened with the levies and services of the State.

3. After Chinggis Qagan, Mongol emperors succeeded each other without interruption, upto king Togon Temür, till the year 1368, when the princes of Russia and of many other countries who had submitted to the power of Mongol emperors, proclaimed their independence. At this time (i.e. in 1368) the Mongols, the Tibetans and the Chinese had their own independent kings.

In 1643, the Manchu emperor Eyear Jasagči (Shun-chih) of Peking established his power over the Tibetans and the forty-nine clans of Mongols of the south. At this time, the four aimaks of the Khalkha Mongols, governed by their petty khans argued in this manner : most of the Southern Mongols have recognised the power of the Manchu emperor. In the North there is a powerful Russian king. We, the Khalkha Mongols, on the other hand, being between these two powers, are

few in number and our princes are powerless. It is impossible for us to maintain the balance.

The Khalkha Mongols could not make up their minds as between the Manchu emperors and the Russians. But, since most of the clans of the southern Mongols had recognized the power of the Manchus, they followed their kinsfolk and, in 1660, recognized the power of the Manchu emperor Engke Amuyulang (K'ang-hsi). This king gave them special privileges and the division of Khalkha Mongols into four aimaks of Jasagtu Qan, Tüsiyetü Qagan, the Sečen Qan and the Jaiin Noyan Qan. The laws of these four great chiefs and of the chiefs of leagues have been preserved to this day.

4. In those days, the earth from the boundaries of Modern Mongolian Khiakhta to Baikal lake belonged to the Mongols and, on the left bank of Selenge and from the river Jede to Tüngken, as well as on the northern bank of Baikal there lived six tribes of Buryat Mongols. Each tribe had its Tayiji (nobleman), who are nowadays called Tayisha, the latter being subordinate to the Mongol Khalkha, Sečen Qan. Then about the year 1660, they began to take up the citizenship of Russia under Tsar Alexei Mikhailovich. These tribes paid the tribute and were under the jurisdiction of Irkutsk Ostrog (Erkuu-yin Ostroy, fortress of Irkutsk). These six tribes have borne their original names to this day : Kharanud, Alagui, Babai, Qurumči, Qotul and Buumal. Later on, these tribes multiplied in numbers and these six tribes divided themselves into 10 tribes : Čökö-yin Qaranud, Irü-e-yin Qaranud, first Selenge-yin Qaranud tribe, second Selenge-yin Qaranud, Činua (Chono) which is divided into the first Chono and the second Chono tribe, Oljun, Buumal, Babai, Qurumshi, and Alagui.

5. These Buryat Mongol tribes took Russian citizenship without quarrels and battles, with hundreds of Pokhabov and Bagatovs. This history and the manner of life of these tribes has been recounted in details in the Encyclopaedic Lexicon of the year 1836 in the 7th volume, under the word Buryat, and those who want to acquaint themselves with this in details may consult this Lexicon.

6. After four Khalkha aimaks became subjects of the Manchu emperor, Engke Amuyulang soon after 1660, the Ögeled (Olet) army entered the territory of Khalkha Mongol aimaks and great skirmishes took place, as a result of which, out of the Mongols who were running helter-skelter, Čonggol aimaks and people of six tribes moved over in separate groups towards the Buryats. The last fugitives came to the old Buryats up to 1696 and moved over both the banks of the

river Selengge and its tributaries Jede and Čöktü as well as over the left bank of the river Kilyu, and joined with the above-named Buryats of the six tribes. Next, the names of these 6 tribes got changed and their number reached the figure of eight : Ashibayad, Čongyol, Atayan, Sartayul (Sartul), Qatagin, Podyorodna, Oljun, Tabunangyud. These eight tribes multiplied and were divided into 12 tribes, namely : Ashibayad, Čongyol, first and second Sartul, first and second Atayan, Podyorodna, Qatagin, Oljun, first and second Tabunangyud. In treaties concluded with the plenipotentiary of the great Russian autocrats, Tsar Ivan and Peter Alexeevich, the vice-regent at Bryansk and the neighbouring Feodor Alexeevich Golovin, on the 16th January 1689, these new tribes are mentioned as having become citizens of Russia again from Khalkha Mongolia.

Those who want to study this question in detail may consult the July copy no. 1329 of the third volume of the complete code of laws, translated into the Mongolian language.

7 The first Buryats who used to live on both banks of the lake Baikal upto the year 1677 were under the jurisdiction of the Irkutsk fortress and were later on joined by tribes who came from Mongolia at a later date under the leadership of the tribe Čongyol. Together with six tribes of the local Buryats, they became subordinate to the Voivodie Chancellery of Selengge. At that time these tribes were administered by elder persons, as in Mongolia formerly, who bore the titles Taiisha, Shiltulengge, Jaisang and Boshuyu. After the liquidation of the Voivodie Chancellery, these tribes were under Verkhneudinsky Zemstvo Court and tribal Taiisha.

8. In those days the present-day Khiakhta boundaries did not exist between Russia and Mongolia and trade of both kingdoms went on on all the five sides of the town Selengge. Around the town Selengge, at the confluence of rivers Selengge and Čöktü, there was only a watch. To this day, one hill at that spot is called the Kharaul (watch) Hill. Subsequently, the plenipotentiary of the Ilyrian count Sava ascended this hill in 1720 and the hill was called by some the Sava Hill.

9. This Ilyrian count Sava Vladislavovich Raguzinsky entered Khiakhta in 1720 and founded the town Troiskosovsk and in 1727, together with Manchurian and Mongolian officers carried out demarcation of boundaries which was confirmed in 1728. At that time there were no Russian guards and soldiers at the frontiers who would have guarded them. From 1728 when the boundary was

demarcated, upto 1765, for 35 years, the Trans-Baikal Mongol-Buryats protected the frontier with their own strength without any assistance from higher authorities. Moreover, the Selenge Buryats kept a guard over the frontier beginning with Döngjiye in the direction of the sunset through the Khiakhta, on the upper reaches of the river Jede and near the river Döngjiye in the direction of sunrise upto Shireke, Ergüne and Stretensk and had 13 guards. Tungus of 15 clans performed the guards' service up to Qaračiya and from Qaračiya on the west to the Jede, 6 guards serviced by Zakamenny Buryats together with three clans of Dermakski Tungus. From there, over the eastern border of Tüngken and on the Qarayan, the Tüngken Buryats kept the watch together with Soiyots, wandering over the Mundarya range.

10. Later on, this guards' service was performed by men of six and eight clans, up to the Chinese frontier. For this purpose, in 1764, four Cossack regiments were organized, consisting of 2400 persons. Leaders and commanders were appointed from these men. With the formation of these regiments, the Buryats were for all times freed from military service. *

11. In 1764 the Qazag (Cossacks) separated from the Selenge Buryats on account of guarding the border, were freed from taxes and were administered separately from the tribes. In each brigade of the regiment there was an Ataman, in each Sumun a Sotnik, in each regiment 66 Sumuns, and in each Sumun 100 Cossacks. In 1851, there appeared a new order according to which the first and third Trans-Baikal equestrian brigades were reorganized into the first equestrian regiment of the Trans-Baikal Cossack army. Up to 1851, the Cossacks did not have regimental colours and in enlisting each one had 1 rifle, 1 bayonet, 1 bow, 40 arrows, an armour and two horses. For service, people sometimes sent hired substitutes or volunteers in their own place. In the words of old people, this custom was better than the existing arrangement.

12. The Khiakhta custom-house utilized the services of Cossacks but in 1869 it was transferred to Irkutsk and the Buryat Cossacks who had been reared in pure and free air and nursed on milk products, began to fall ill in the closed soldiers' barracks at Irkutsk and were stricken with various diseases which carried away many Cossacks to their graves. Medicines of Russian doctors were of no avail and the intelligent commanders called lama doctors to aid, who treated the sick with Tibetan medicines. For this purpose, the štad lama of Jiyasntai monastery and the lama of Buyantu-yin Dangjan were invited. News of the know-

ledge of this lama reached the highest quarters and he was awarded a silver medal to be worn round the neck.

Death rate of Buryat Cossack soldiers, owing to damp gas and food of the Russian soldiers, was high and I have collected in the appendix to this work the number of Cossacks who had died by 1850.

13 Cossacks were sent to serve in remote places and some of them started deserting and disappeared without news. In order to fill the vacant places, they started sending the younger brother in place of the older one in cases where the latter had deserted or disappeared without news. But the younger brother also died in service and thus in place of one two members of one family died. Their parents were in a very pitiable position and suffered much grief. The Cossacks served for five years and, during this period, some of them started drinking owing to longing for their motherland, and neglected their duty. People in service became lazy and some of them lost their properties and became poor. Some lost the government arms and had to pay for them. Some lost their uniforms, horses and equipment. The position of Cossacks was worse than that of soldiers.

14 In 1877 an institution was organized on the bank of the river Selenge which was named the Office of Selenge Tribes. The tribal taiishas were abolished and the office was headed by one Chief Taiisha. The tribes were headed by Shiü lengges who had under them assistants or subordinate Jaisangs. It continued like this till the year 1822.

The first Chief Taiisha Babai was appointed in 1808. He was the Jaisang of the Qurumči tribe, named Törtütü-yin Lombučerín. He had been the taiisha for 14 years. Rinčin-ü Vampil, the Shiü lengge of the Atayan tribe, was appointed as the assistant of the taiisha. In 1822, Yumdeleg, the son of Lombučerín became the Chief Taiisha and held this post for 14 years. He received a silver medal for wearing round his neck and also a dagger. His son Vampil-un Hunday became the Chief Taiisha in 1837 and held this post for 16 years. He attained the XII class and had two silver medals for being worn round the neck and a dagger. In 1852, the previous elder headman Buyantu-yin Jambaldorji became the Chief Taiisha and held this post for 8 years. Then he retired. In 1860 the chief of the Qotul Bumal tribe Krezén Buryat Dmitri Mineev became the Chief Taiisha and passed 15 years. He attained 14 classes and had two neck medals and

silver breast medal.

15. The Trans-Baikal postal tract was served by Poles from Irkutsk usually. In 1865, one night, these Poles ran away in the dark, taking horses at each station along with various things, rifles, axes, kettles for cooking food and, generally, everything that came into their hands. From the southern side of Baikal they ran in the direction of the Saridag. They killed many of their horses for food, but having exhausted their supplies they were forced to roam in groups of ten, five, two and three persons, and were ultimately arrested. The Selenge tribe sent them to higher authorities. After this, the Poles were not kept in large groups as before and were not permitted to go about freely. The repair of the track was entrusted to the 22 Trans-Baikal tribes.

16. Formerly a man used to travel along obligatory paths on State business and used to be called Küliler. In 1870 wires were installed for telegraph and the Külilers were no longer used. Postal coachmen were no more afraid of the Küliler and went about their work in peace. In cases of negligence, this Küliler used to strike with a sabre which he used to carry naked. He was bound by law to travel incessantly day and night and shout during his travels.

17. The Chief Taiisha and tribal chiefs were in the beginning inherited titles and, later on, the people started electing them from amongst a small number of learned and capable persons. According to clause 114 of the Statutes of the 22nd July 1822 (1852 ?) approved by the highest authority, concerning the administration of Eastern Siberia by foreigners, the Steppe Dumas and schools of Russian and Mongolian languages were established and an institute for a large number of boarders was created. According to the Statute tribal and extra-tribal administrations were created, which exist to this day. The Steppe Duma is headed by the Chief Taiisha. In tribal administrations, the eldersmen (starostas) appeared along with the Jaisangs, who possess the seals of their authority. These authorized officers do not have any complaints against the men from foreign tribes.

18. All Buryats lead a nomadic way of life and live as before in thick felt tents—the Ger. All the time they are moving from one place to another. They rear cattle and live on milk and other products of animal husbandry. Leading a nomadic way of life, the population has moved from place to place since antiquity to the present day and, hence, arable land has been allotted to each person. Every person shifts in his region from one place to another, two, three or

or four times every year. In their migrations people move from the upper reaches of the river to the lower.

19. The Buryats do not engage in fishing at all. On the southern side of the Baikal and in the forests in the upper reaches of the river Čoku, some people engage in hunting in spring and autumn but it gives very little income. People send only cattle flesh, hides, butter and wool to the towns, as well as cattle which are driven into the towns for sale. The money from sale goes to meet the payment of taxes and the acquisition of necessary articles. Recently, people have started transporting tea from Khiakhta by way of Ödunge

20. As regards the state of Buddhism in the Buryat, the head of Buddhism is Pandita Khambo Lama, in accordance with the regulations relating to the Lama clergy in Eastern Siberia, affirmed on the 15th May 1853. His permanent residence is in the Galayutu lake monastery (Gusinozersky datsan). There are 23 large, and in all 34 monasteries under his superintendence. In these monasteries there are 176 small temples and prayer halls. Out of these monasteries, there are 13 large ones and 115 small temples in Selenge Buryat. In each monastery there are štad lamas who are divided into five categories. Besides that, there is a school of the Orthodox Christian Church under the Selenge Steppe Duma. Buryat children are educated in the Russian and Mongolian languages and writing in this school.

Buryats of six tribes under the leadership of the Mongol Sečen Khan did not become Buddhists. Generations who came from Mongolia subsequently brought with themselves their lamas, books, statues and pictures of the Buddha and, in this way, the people of Buryat became Buddhists and entered the monasteries. The existing old chronicles speak of this fact. The Shamans (*böge*) and women Shamans (*iduyan*) living on the northern side of lake Baikal invoke the spirits of their ancestors (*ongyu*). It is said that this Shaman cult (*böge-yin situlge*) started with the woman Shaman Asuyiqan.

21. Now-a-days, under the governance of the Selenge Steppe Duma, there are 22 tribes and 2 settlements of non-tribal people. According to the data of the end of the year 1856, there were 417 persons paying the poll tax in the Podyorodna tribe, 1363 persons in the first Atayan (Atagansky) tribe, 329 in the second Atayan tribe, 580 in the first Sartul, 771 in the second Sartul, 292 in the first Tabunangyud, 115 in the second and 587 in the third Tabunangyud tribes, 1418 in the Congyol (Tsongol), 1014 in the Ashibayad, 253 in the Čöku

Qaranud, 428 in the Irüge Qaranud, 1115 in the first Selengge Qaranud tribe, 285 in the second Selengge Qaranud, 350 persons in the Oljon, 661 in the Qotol Buumal tribe, 481 in the first Činua, 278 in the second Činua, 442 in Qatagin, 119 in the Öjun, 150 in the Babai Qurumsi, 268 in the Alayui tribe, all totalling to 12102 persons. Those who had settled down in settlements were 61 in Ĵarubin, 93 in Belčir, 10 persons in the settlement Kedegen-u qoyulai and the settlement under the Duma, 3 persons in the first Sartul tribe, 2 persons in the Babai Qurumsi tribes, total 169 persons. The nomads and the settled, in all, numbered 12271 persons.

According to the statistical returns for the year 1889, the number of people in all the tribes who had been converted to Buddhism were : men 14663, women 14463. There were in all 30447, including Christians of the Orthodox Church (men 668 and women 653).

22. From the 9th December 1861, the year of the Iron-Cock, earthquake was observed many times and in the spot of Quduryan Čayan Qulus a lake was formed. The inhabitants of this locality lost all their property, were ruined and scattered in all directions. His Majesty the Emperor permitted them to settle down in Baryuĵin, but many of them who had some means returned, since they found that the water there did not suit them. Only the old and those who did not have any means remained in Baryuĵin. These migrants had Buddhist images and pictures with them, which they carried along from place to place.

23. In paragraph 4 above, it has been mentioned that four small Khans of us Mongols who were called Khalkha had power over the Buryats living in the northern and southern side of the Baikal and these Khans remained for some time under the power of the Manchurian emperor K'ang-hsi. During this interval of time the armies of Olets and Toryuds, Čerin Donduy, Galdan and Shidar vang Ceveng attacked and the people of six clans were separated from the Mongols and voluntarily accepted the rule of Tsar Alexei Mikhailovich.

After the Manchurian emperors united under their power China, Mongolia and Tibet, a large collection of the great books of Tanjur were translated into Manchurian and Mongolian.

Beginning with the year 1660 refugees started coming from Mongolia, who did not have any princes who might have ruled them. The refugees brou-

ght with them many statues of the Buddha. A small number of Buddhist monks also came here but they were obliged to reckon with the spirits of mountains and rivers following the local custom and were troubled with the multiplicity of cults on this account. In 1701, Lama Sangjai of Qurlad of the Podyorodna tribe appeared on the western bank of the river Kimni and performed divine services for people in Tamči, Ódunge, Selenge Yongqur and Bultamur. In 1720, there appeared 100 Mongolian and 50 Tibetan lamas, in all 150. They came in small groups and everywhere started teaching book-reading in the Mongolian and Tibetan languages and giving religious precepts. In 1736, Tibetan religious teacher Rabjamba lama constructed a tent temple for people of three tribes: Sartul, Tabunangyud and Atayan, on one of the western hills, on the right side of Borgiya. The same was done by lamas everywhere and the local authorities highly appreciated these activities. By 1752, these 150 lamas were not paying the tax and were declared as complete lamas. The temple in Kimni continued to exist for more than ten years and then the lamas scattered. Sangjai lama died in Kolung. The Tangyud Ayvangpuncuy Noyan lama went to Bultamur where he constructed a monastery. The temple on the hill on the western bank of the outskirts of Selenge, now-a-days called the Temple Hill, existed for 36 years. When later on the lamas scattered, people of the tribe Atagan seized by force the statue of guardian spirit of Jamsarin in 1772. Only one divine statue remained which stood at the very end of the row. One old man of the tribe Sartul took this statue with the words: Is this not a divine statue? Let it be the statue of my guardian spirit. This was the statue of Shalshi and, now-a-days, it is the guardian spirit of the Bulay monastery. Jamsarin was the guardian spirit of Egetu and Öčiyetei.

This lama-preceptor founded the Jede monastery among the Atayans and was its keeper for 17 years. He sat on the seat of the preceptor of Lobang together with the learned lama Tungyalay Shiudai-yin. Lama Tungyalay soon achieved niivāna. These lamas were so wise. These pious lamas, it is said, stated that the monastery at Jede was dedicated to Peace and Happiness. Only in this monastery the reciters did not know the rules, drums did not have any sound and the head Geskui did not have any sanctity about him.

24. In 1841, the year of Iron-Ox, the Mongol Qorčın lama Naran Khatuktu, the incarnation of Nāgārjuna was invited and in the monastery of the first Tabunangyud tribe he consecrated Včir erke. In 1842, the year of Water-Tiger, the lama constructed in Borigiya, Mirajan bumbara bumqan. On the 2nd

of the last month of summer, he established the sacred hillock of stones on the mountain Būrin Khan and ordered sacrifices to be made eternally on the day and month of its foundation. The lama said thus : after thirty years the emperor will himself visit your country and you will be able to go on horseback to worship Bogdo gegen straight from your house.

And in actual fact, it happened as the lama had forecast : in 1860 the frontiers were opened. In 1872, June 15 when the third prince Alexander Alexandrovich returned from Amur in the neighbourhood of Selengge town, former Khambo Vangčuy together with Gabju Marqa of Qorin Čilayutai monastery who was the Khambo at that time erected a Buryat felt nomadic tent decorating it from inside with silk and celebrated in honour of the prince. All keepers of monasteries and many Buryats came to greet the prince. They brought statues of gods, nomadic tents, belts, objects of the cult, knife and "ogniv" (for making fire) made of silver.

25 In 1882, the queen of the Khan of Torgud came to worship the sacred lama along with three lamas who accompanied her, and obtained in the Khambo monastery the consecration of Duiyngyor (कालचक्र).

26. When the older people of the Khalkha Mongols recognized the power of the orthodox Russian white Tsar bayatur and started coming under his sovereignty, the Tsar was very pleased with us, respected our religion and confirmed it as the second religion of the kingdom. 150 lamas, who had come in 1720 did not have to pay taxes and duties, taught and performed religious services. In 1750 they became complete lamas, and the number of young men who had learnt the Tibetan and Mongolian languages and books and were consecrated as lamas, was not limited. Everything happened as they had desired. Jayaya-yin lama was presented to the Tsar and made Khambo. The lamas under his supervision were made complete lamas and were placed in the department of Pandita Khambo. Five orders of lamas were created : siregetū, čorji, šangjodba, šasuy blama and da blama. There were no restrictions in erecting sacred heaps of stones (obo), bum-gans, monasteries and temples which were constructed by all who wanted to do so. There was no difficulty in obtaining statues, icons and books from China and Mongolia through private means by purchase or barter. In 1838 a baron, the Examiner of Religious Affairs came and brought a red printed yam scripture and statues to peoples of all monasteries who expressed their gratitude and returned with an order to improve religion. But this initiative did not reach

the sovereign emperor on the return of the Examiner and hence, in 1848, there came a very learned Russian gentleman as the Examiner of Religious Affairs, Kammer Junker, with his companions who stated in the Sefenge Duma after his arrival that they were students and were travelling in order to acquaint themselves with the region. They resided for more than a month in the Duma and once set out to look at the monastery of Khambo lama. It was found that there was no divine service and the temples were locked. On this they returned saying that they were not allowed to enter and went to look at the houses of the people. In the steppe they put questions about various matters to herdsmen tending sheep and attended a marriage and then early in the day they drove back wearing all their uniforms and medals and immediately calling the taisha Vampi-lun, severely announced to him : I am Kammer Junker of the Emperor's court and the Examiner of Religious Affairs. Call out the lamas in the monastery of Khambo lama without delay for divine service. I shall be present at the religious worship. The taisha left for the monastery to call the lamas for worship, during which this gentleman came along and angrily stated that he saw lamas in every home who keep women, love wine and tobacco, show themselves to be more important than the head, are sunk in corruption and unrighteousness which he had seen many times. Such lamas could not be scholars. Such were the things said by the Examiner.

Having stayed in this monastery for a number of days, the Examiner reviewed the affairs, visited all the monasteries and prescribed the number of lamas in each of them according to the number of people and the distances between their visits. All this happened because of the corruption of lamas of different categories, who used to engage in undesirable practices. All privileges and titles of the above-mentioned lamas were abolished officially, the ordained lamas lost all their rights, all titles which were confirmed on the request of the Khambo of Zay-a-yin monastery and, with the exception of the Khambo and heads of monasteries, all other lamas were graded according to their piousness (*askit*) in only five ranks.

27. In 1834 of the Russian calendar the statue of Maitreya was erected in Boyda-yin Kūriyen which was 80 cubits high. In 1870 of the Russian calendar, i.e. in the year of the Iron-Horse, 44 cubits tall statue of Maitreya was erected in the monastery of the Khambo lama.

The sacred Incarnation Tārānātha is nowadays a 20 year old youth

and it is said that he will continue to thrive for 120 years. The śarira of the first and fifth Incarnations ~~are~~ situated in the monastery of Amur bayasqul-angtu. The śarira of the sixth and seventh Incarnations are said to be in the monastery of Candang. The śarira of the fourth Incarnation is said to exist in Tibet. The śarira of the second Incarnation is in the monastery of Dambadarjiya, of the third Incarnation in the monastery Dashičoyingqorling. The Incarnation of goddess Tārā was 15 years of age in the year 1890.

28. In the monastery of Khambo cham was performed in the Female Dog year 1869. In Irüge monastery cham was performed in the Dragon year 1848. In the Atayan monastery cham was performed in 1870, the year of the Iron-Horse; and in Gegetei monastery in 1887, the year of *bing* Female Swine; in Bulay monastery in 1889, the year of the Earth-Cow.

29. Lama Zay-a-yin together with the astrologer Batur-un completed his education in Tibet and returned to Congyol in 1744, and acquired a place for a small temple in which he performed worship. Later on a big temple was constructed, in the Tibetan style. After this, the people in Költüng invited these lamas to explore a place for the construction of a monastery. The astrologer Batur-un made astrological calculations and said that he had found a good place. Lama Zay-a-yin requested him to try to mention another place. Zay-a-yin said: If a monastery is constructed at this place it will dominate over us. "It is such a fine place", said the astrologer. "It is a very good thing that a fine place has been found for propagating the religion of the Buddha. The religion of the Buddha is eternal. I and you are not, however, eternal. We shall be reborn here. You previously quarrelled with me and constructed your monastery at a place which has the sign of the wing of Garuda. For this reason, there will be endless litigation amongst our Congyols." With these words the astrologer, it is said, struck an arrow at the selected place to mark the fact that the place had been selected.

30. In the table, hereafter, are given the facts about the names of Buryat monasteries, the year of their foundation and repairs, etc.

N.B. The columns containing names of guardian deities, year of construction, number of small temples, number of head lamas, number of male donors, number of the tenth revised women parishioners, and date of repairs can be seen from the original tables given on pages 137 and 138. Hereunder, we give the serial number and name of the monastery, followed by an English translation of the remarks in Mongolian entered in the last column.

| Name of the monastery | Material used, stone or wood. |
|-----------------------|---|
| 1. Koltūng | Stone, length 12, width 10 sajin. |
| 2. Congyol | Made with stone in 1911 A.D., length 14, width 12 sajin, artistically made in Morūči of Kilqanatu. |
| 3. Jede | Stone, 8 × 8 sajin. |
| 4. Ača | |
| 5. Sartayul Bulay | |
| 6. Gegetei | |
| 7. Öčiyetei | Renovated with wood. |
| 8. Bultamur | Wooden. |
| 9. Arn Keriyetu | |
| 10. Jiyasutai | |
| 11. Kuderī | Renovated with wood. |
| 12. Iruge | |
| 13. Qotun Kijingge | |
| 14. An-a | Damba taiisha constructed with stone in Russian style a two-storey temple. In 1844, the second storey was taken down and Čangnid temple was constructed with stone. |
| 15. Tosu Galtai | |
| 16. Yangyaĵin | |
| 17. Ayu | Two storeys, stone 12 × 14 sajin. Congqu turrets wooden, 8 × 8 sajin, with iron roof. |
| 18. Čilayutai | Stone, 12 × 12 sajin. |
| 19. Čičan-a | |
| 20. Qokiyurtai | |
| 21. Egetu | |
| 22. Čugel | Stone, Ayu type, difference only in floor, paved with white, green and blue stone. Khambo Vangay consecrated here. |
| 23. Čuĵuly-a | |
| 24. Čünej | 6 buildings. |
| 25. Dünĵin | |
| 26. Quĵirtai | |
| 27. Tarbayatai | |

28. Onon Berče

29. Ulqun

30. Baryuĵin

31. Tüngken

32. Canay-a

Stone, 8 x 8 saĵin.

33. Čegeĵi

Stone, 8 x 8 saĵin.

34. Alayir

31. There are 15 monasteries under the supervision of Selengge дума : Költüng, Jede, Ača, Bulay, Gegetei, Öčiyetei, Yangyajin, Čanay-a, Jiyasutai, Irüge, Čegeĵi, Bultamur, Čongyol, Aru Keri yetü and Küderi.

Under the supervision of the Ayu дума there are 8 monasteries : Ayu, Cügel, Günei, Dünĵin, Quĵirtai, Tarbayatai, Berče and Ulqun.

Under the supervision of An-a дума there are 8 monasteries : An-a, Qotun, Tüngken, Ğaltai, Čilayutai, Qokiyurtai, Egetü, Čuyuly-a.

Under the supervision of Qori дума there are 17, and under Baryu-ĵin only one monastery.

Under the supervision of Alayir дума there is one monastery.

32. Brief account of the Khambo.

The first Khambo Dambadarĵiy-a Zay-a-yin was made Khambo in 1760. He sat on the throne for seventeen years and passed away in 1777.

Čorĵi lama Sodnampil Ketürkei-yin, of the same Congyol monastery, sat on the throne of Khambo for three years. In 1780 lama Ĵimba Aqaldai-yin became the Khambo. He sat on the throne of Khambo for 16 years and passed away in 1796. In 1797 Čorĵi Danĵangyavang Isiĵamču-yin ascended the throne of Khambo and passed away in 1808 after having been the Khambo for 11 years. Siregetü Čorĵi Danĵangyavang Isiĵamču-yin succeeded him and after having been the Khambo for 25 years passed away in 1834. After him, in 1834, Čorĵi Tübden Badm-a-yin from Qori Ğaltai-yin monastery became 'pomošniy mkhambo'—assistant to the Khambo. In 1838, Čorĵi Čoyivang Yisiĵamču-yin was made the Khambo and was alive for 22 years more as Khambo. In 1860, Siregetü Čoyirab Vangčoy-un of the same monastery, was made the Khambo and was Khambo for 11 years. Then he was sent away owing to the fact that Buddhism had spread more widely than before. Later on, he lived in the Költüng (Gusino) lake monastery as gelting lama.

The lama of the Sartayul Bulay monastery, Siregetü Vasili-yin replaced the Khambo lama. Soon after lama getting Čoyidar Marq-a-yin who was among the šad lamas of Eastern Kübdüd tribe's Qori-yin Ačayad monastery, having the highest education was confirmed as Pandita Khambo Lama, the chief of lamaist clergy of Eastern Siberia, on 22nd February 1873.

In 1876, Siregetü Dampil Gombo-yin of the Kötling monastery was designated the Pandita Khambo Lama and passed away in 1895, after having been the Khambo for 19 years. In 1896, Čoyinjung Irügelü-yin, getting of Qori Čilayutai monastery, became the Khambo and is occupying the throne of the Khambo at present.

33. In 1710, the monk quvaray Zay-a-yin of the tribe Čongyol, desired to study books and set out to Urga and further to Tibet where he was made a pupil of the Dalai Lama. After learning the sciences, he returned to his motherland and constructed a monastery. In 1760, he had an audience with the sovereign emperor concerning religious matters and was made a Deputy Khambo over five monasteries. He obtained the right to construct monasteries and temples without any limitation as to number, to consecrate worldly men into monks under his supervision and to spread Buddhism in any way he liked. On his return, he received 150 lamas under his supervision and, in 1777, he desired nirvāṇa.

34. Lama Ĵimba Aqaldai-yin of the tribe of Qatagin of Kötling, on his return from Urga where he studied the sciences, was made pupil of Khambo Zay-a-yin and became the Khambo after Khambo Zay-a-yin attained nirvāṇa.

Čorji Demčoy also of the tribe of Qatagin, was made the next Khambo and on receipt of a letter in 1812 from His Majesty the Emperor Alexander Pavlovich with request for prayers for victory over the enemy, he performed the big worship gutrim. For this help, he received a thanksgiving letter and was allowed to have assistant Khambo. After this, the Čorji Tübden lama of Čaltai monastery of Qori, was elected as the assistant but attained nirvāṇa before he could receive the letter of appointment. Lama Čavang was made the Khambo. At that time, in 1814, there was a great celebration in Khiakhta on the occasion of victory over the enemy. Soon after this celebration, the horse of Chief Taišpa of Čalsang Miridam of Qori Buryat, became victorious, for which he was granted a deal of money and various articles from the Imperial treasury.

